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ANNUAL CONVENTION

Of the Women's General Missionary Society, Buffalo, N. Y., June 15-19, 1928

Buffalo—The Convention City

By Mrs. George W. Frank, Buffalo, N. Y.

BUFFALO, N. Y. where the 1928 Women's General Missionary Society Convention is to be held is but 23 miles, or less than one hour's run by train, motor car or street car from the most wonderful demonstration of the forces of nature—Niagara Falls.

There is no other place on the American Continent that is so widely known, no spot that has been visited by so many people, and no place that young and old alike desire so much to see.

To all our members who will gather at Buffalo, something different from the usual "man made" entertainment, something which the Almighty Himself has bestowed upon us—the greatest scenic spectacle in the world, the sight of a lifetime, will be seen.

The "Thunder of water" attracts and thrills and fascinates the spectator. Year after year hundreds who already had viewed its wonders—some of them many times previously—return to drink afresh its marvelous beauty and grandeur.

Niagara's scenic wonders baffle pen and brush alike, no poet can transcribe its eternal poems, nor artist its splendors paint. And as words fail, so statistics can give but faint notions of the might and immensity of the cataracts, but the following are of interest:

The Niagara River carries the waters of Lake Erie a distance of 37 miles to Lake Ontario, with a total drop of 326 feet.

Between Lake Erie and the head of upper Rapids there is a 10 foot drop in 20 miles. The total stream flow over the Falls is about 1,500,000 gallons per second. The depth of the Maid of the Mist Pool is about 250 feet.

Wonderfully beautiful by day, at nightfall the great waters are seen in iridescent glory. Under a blaze of colored lights of all the hues in the rainbow, the onrushing waters make an ever changing picture, far surpassing the masterpiece of the World's greatest artists, a combination of a

great natural spectacle with a supreme example of man's mastery over the forces of nature, Niagara Falls supplying the energy with which to display and adorn their charm.



BUFFALO HARBOR

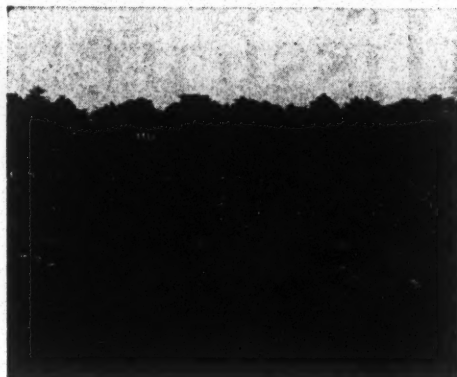
Buffalo is a lake-side City whose atmosphere is frequently washed and rewashed with the lake breeze that keeps pouring in from the fresh expanse of water to the west of it. At the Eastern end of Lake Erie, a short distance from Lake Ontario, it also fronts, for miles on the Niagara River.



ALBRIGHT ART GALLERY

The Albright Art Gallery is one of the finest examples of Grecian Architecture in America. It is a fitting home for a rare collection of art that attracts the connoisseur from all parts of the world.

From the Casino seen in the back ground, one may start out in a canoe



PARK LAKE

or row boat and listen to the band concert or spend a delightful afternoon riding on the Lake in Delaware Park.



SHELTON SQUARE

As a convention city, Buffalo stands out among world gathering places; a natural result of its many attractions is that it entertains hundreds of thousands of visitors every year.

The new Peace Bridge affording six lane automobile traffic between Buffalo and Canada, was opened to public use in the spring of 1927. It commemorates 100 years of peace between United States and Great Britain.

Buffalo offers such a diversity of attractions for the visitors that their stay in the Queen City of the Lakes, will be a never-to-be-forgotten event.

The United Presbyterian Church in Buffalo

By Rev. Littleton E. H. Smith, Buffalo, N. Y.

THE United Presbyterian Church of Buffalo is in a most flourishing condition. No where else in the country have mission stations shown the advancement that the churches in Buffalo have shown in the same length of time. This is indicative of the progressive spirit of the whole city. The delegates who come to the annual meeting of the Women's

tory. This congregation is filled with that staunch orthodoxy that has given stability to all of our endeavors. The First Church is the mother of all the churches. It was first organized as an Associate Reformed Presbyterian Church. The congregation itself was organized February 28, 1848. It moved into its church building on



FIRST UNITED PRESBYTERIAN CHURCH

General Missionary Society this year will make their way to the Queen City of the Lakes. While the rest of the country from which they come may be sweltering in its summer heat the cool breezes of Lake Erie will be sweeping over this city and rendering the natural aid to the enjoyment of a great convention.

THE FIRST UNITED PRESBYTERIAN CHURCH, where the sessions will be held has a glorious his-

tory. It participated in the UNION and became one of the original United Presbyterian Churches, May 26, 1858. It entered its new building on the present location, Richmond Avenue and Summer Street, in 1889. The first Church has had eight pastors, Rev. Clark Kendall, Rev. H. W. Crabb, Rev. R. C. Dodds, Rev. S. M. Bailey, Rev. D. C. Stewart, Rev. James R. Logue, D.D., Rev. Guy D. Wallace,

D.D., and the Rev. Thomas H. Newcombe. The present membership numbers over 400. The great growth of this old congregation under its present leadership is marked; it has averaged one new member every six days for the past three years. This is the answer to the question, Can a down-town church grow. It has a Women's Missionary Society, Women's Auxiliary, Young Women's Missionary Society, and a Junior Missionary Society.

A chapel was built on Humboldt Parkway which served until 1920 when the present building was erected at a cost of \$125,000. The first pastor was the Rev. J. L. Rushbridge. He was followed by Rev. J. L. Thompson who in turn was succeeded by Rev. David Anderson. The present pastor the Rev. W. M. Hopping D. D. took up the work in 1904 and has served the congregation in three different buildings. The present membership is about 550. The



SECOND UNITED PRESBYTERIAN CHURCH

THE SECOND CHURCH, Humboldt Parkway and East Ferry St. was organized in 1888 and is planning to celebrate its fortieth anniversary next Autumn. During the first twenty years of its existence it was located in the downtown section of the city and maintained a precarious existence through removals and the encroachments of business. In the year of 1908 the location was changed to a new and rapidly growing residence

congregation this year underwrote the salary of a foreign missionary, the Rev. Osborne Crowe, of Sialkote, India. The present pastor is regarded by the other ministers of Buffalo as the dean of United Presbyterians and is loved by everyone. He ranks high, after his long service, in the estimation of all of Buffalo, and each year in his quiet unassuming way builds in the great Kingdom.

THE SOUTH PARK CHURCH, on the beautiful McKinley Parkway was organized November 11, 1903. It has had three pastors, Rev. John Ferguson, Rev. W. W. McCall and the Rev. Grant McKnight who began his ministry here in 1921. The congre-

growth, as is indicated by a renewed interest in missions, evangelism and social service. There will be an active campaign to secure tithers in the coming months. The pastor commends the Session and Trustees for a splendid spirit of cooperation.



SOUTH PARK UNITED PRESBYTERIAN CHURCH

gation has passed quickly through its mission days and now has a property worth \$150,000 in one of the choicest residential sections of Buffalo.

Its building is modern and well equipped for worship, educational and social purposes. All of the organizations of this congregation are strong and active. The present membership is 450. Immediately following the Easter season the twenty-fifth anniversary program will be launched, culminating with a social reunion and festivities the week of November 4th. The former pastors will be present, former members also. There is at present an atmosphere of wholesome

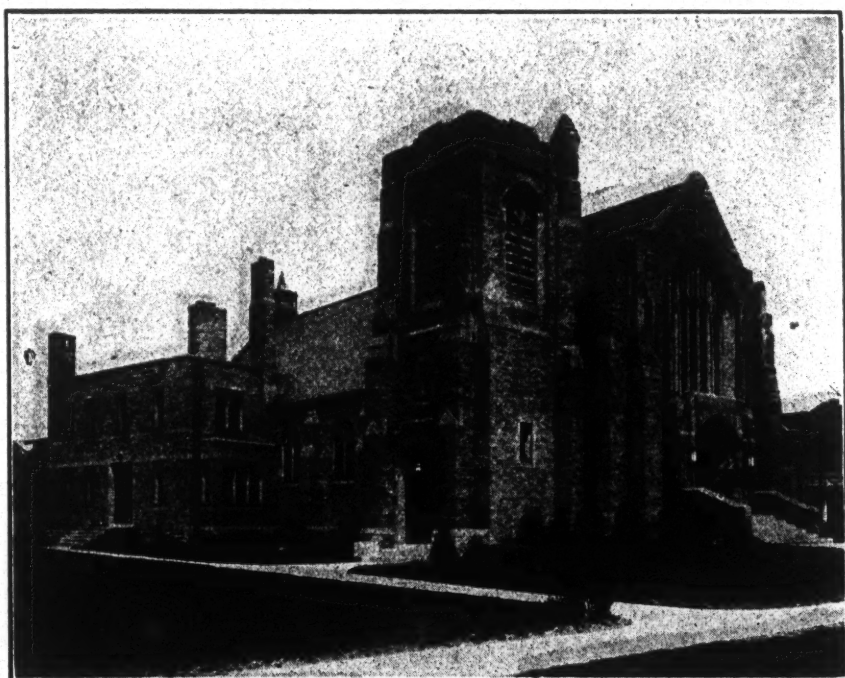
With its present pastor, its well equipped building and its wonderful field we believe that there are great things in store for South Park Church.

THE NORTH PARK CHURCH, located on Lynhurst and Parkside Avenues, was organized in the summer of 1916. It has had three pastors, the Rev. John Ferguson, the Rev. Hugh Galloway and the Rev. Andrew J. Purdy D. D. In all the United Presbyterian Church it would not be possible to find a better field than here.

The North Park Community is composed of that high type character

of men and women that make for the best in our citizenship. North Park is a community of wide streets and well-kept homes. The Church property is worth \$150,000. The present membership is 456 with the expectation of an accession of at least fifty the next communion. There may be some churches which complain of small crowds but North Park each Sabbath has every seat on the main

KENMORE, on Elmwood Avenue and Washington Street, is the baby of our Buffalo Churches. The work in Kenmore was begun on the nineteenth of December, 1926. The work was carried on under the leadership of Walter Bickerton, who was at that time superintendent of the Ontario Street Bible School. Kenmore is really the baby of this church. Mr. Bickerton did the work ably. The



NORTH PARK UNITED PRESBYTERIAN CHURCH

floor filled with always some in the balcony. Each Sabbath evening in the various organizations there are between seventy and eighty young people meeting in the building. Dr. Purdy, the pastor, may not be so well known to the United Presbyterian Church as to the people of Buffalo, since he has been a minister in the Presbyterian Church here for years. He is a believer in the fundamental doctrines of our faith and Sabbath after Sabbath proclaims the same from his pulpit.

present pastor, the Rev. W. J. Harper McKnight, took charge in November 1927. The present enrollment is 60. The Bible School is now completely organized with all departments and a men's and women's Bible Class.

The school has an enrollment of 135. The first Father and Son Banquet was recently held with forty present. This congregation has an added interest in that it was recently adopted by the Y. P. C. U. as one of the Special Objects this year. A new

location has just been purchased on Elmwood Avenue and Hamilton St., for \$11,000. The present meetings are held in a store building. The whole community is new. The mission has the field to itself. The opportunity is rare. The results are daily manifest.

ONTARIO STREET, located at Ontario and Gallatin Streets was organized in 1903. The congregation is twin sister of South Park. There have been five pastors, Rev. U. L. Mackay, Rev. J. H. Grier, Rev. H. Ross Hume D. D., Rev. John Pollock,

and the Rev. L. E. H. Smith. The present membership is 680. There are six missionary societies. The congregation supports Mr. and Mrs. J. P. McKnight at Khartum, and this year takes on the support of Miss Alice Bickerstaff, under appointment from the Women's Board to Abyssinia. The Bible School is the ranking school of our denomination. The congregation is known as the young peoples church, having a larger number of young people in attendance at Divine worship than any church in Buffalo. The present pastor began work here in June 1921.

THE CHURCH IN THE WORLD

I suppose we always need to make special effort to keep our best purposes to the front and our noblest spirit in control. The Church of Jesus Christ constantly tends to enlarge the number of its interests and activities; to add new rooms to the house in which it lives. It constantly tends to increase the number of altogether useful things to which it is devoted. All the more reason why it should give special care to the preservation of its supreme purpose and to make sure that it never allows its dominant note to become secondary or feeble. The Church of Jesus Christ is the primary organization for carrying forward in the world the saving purpose and passion of Jesus Christ for the world, and its largest duty is constantly to give Him a saved and saving Church. We may do a thousand useful things, but unless we are doing that, we are not at the true center of our lives. It is doubtful whether just now Jesus Christ has a saving Church in any full, large measure anywhere.

Moreover, the Church of Christ needs to be constantly making the modern world spiritual and moral. Mr. Gladstone was probably right in his apprehension that the seen world is gaining upon the unseen. We are in real danger of being overcome by the perfection and extent of our material development. The spiritualizing and moralizing of the modern world is our plain task. For the achievement of this we must "light fires in cold and unlit places" where men and women dwell. We are not set to save old phrases or new, old forms or new, but in a real, modern, large and living way to save a living world for the Eternal Christ and His purpose. What we are doing is not good enough for Him. Our fathers did not do it well enough before us, and we are not doing it well enough now. We must come anew into creative fellowship with the living Christ that we may render to Him a kind of service that He deserves in this day of grace.

—BISHOP WILLIAM F. McDOWELL, In *Missionary Review of the World*.



HOME MISSIONS

The Development of Home Missions in America

By Mrs. Haidee Ewing Rankin, Burchard, Nebraska.

"My men grow mutinous day by day
My men grow ghastly wan and weak."
The stout mate thought of home; a spray
Of salt wave washed his swarthy cheek.
"What shall I say, brave admiral, say,
If we sight naught but seas at dawn of
day?"

"Why, you shall say at break of day,
'Sail on! sail on! sail on, and on!'"

AND so, Columbus with his three tiny ships dared the open ocean and gave to the world a new continent. When he sought aid of Ferdinand and Isabel for his voyage, he declared his main purpose was to reach China in order to convert the Emperor, as well as his subjects, to Christianity. In case of their refusal to accept the proffered religion any Christian king was at liberty to enslave them and take their possessions! "To the end of his life, it is said, Columbus believed he had been appointed by God to carry Christianity to the people of the far East, and his purpose in taking natives to Spain was to Christianize them as well as to show them to the rulers." On his second voyage Columbus was accompanied by twelve missionaries; while on the third voyage there came with him Bartholomew de las Casas, who became the first priest ordained in America and whose name deserves a place of honor "in any list of the world's great missionaries."

"Of the great moments in the history of the human race, surely one of the greatest was in the crowded cabin of the Mayflower, tossing in a

wintry sea off the unknown coast of Massachusetts on the evening of November 21, 1620. A flickering light made weird shadows in the corners of the little room and brought out the strong faces of earnest men as one by one they signed their names to a document "*in the presence of God* and one another, covenanting and combining themselves into a civic body politic."

The historian Bancroft says concerning the colonial period, "Our fathers were not only Christians but almost unanimously they were Protestants. . . . The colonists from Maine to Carolina . . . all had faith in God and in the soul." While bigotry, greed and ambition were a part of the early colonial life, for all sorts and conditions of men came to the New World, yet, "any interpretation of the founding of these colonies that leaves out the great religious purposes which animated the outstanding leaders and upheld thousands of the common folk, simply ignores some of the most patent facts of history. In every colony the religious motive was present and in most of them it was predominant."

PIONEER WORK

Home mission work began almost at once. The Pilgrims and the Puritans both declared that winning the Indians to Christ was one of the chief purposes of their colonies. John Eliot who gave fourteen years to the study of the Algonquin language preached his first sermon (1646) in the wig-

wam of a friendly chief and soon a civilized Indian community came to life in the wilderness and in 1671, 3,600 converted Indians were gathered in fourteen "praying towns". Eliot's translation of the Scriptures into the Mohegan language was probably the first Bible printed on American soil.

Johnathan Edwards, William Tennant, David Brainerd and many others "loved the Indians with a great love and sought them for Christ" and as the Indians were crowded westward, followed them with the Gospel of Christ whom so many of the white settlers so poorly served.

As hard days passed and easier life had come the religious force of the colonies had waned so the first great religious revival in America had a very great effect. George Whitefield, one of the most noted preachers in the history of the Church, made a tour of all the colonies which resulted not only in a religious awakening but in the movement to teach the slaves who were yet largely under "the fetish worship of Africa."

"Francis Asbury, the great circuit rider, by his wisdom and devotion and remarkable ability rendered an incalculable service to American Christianity. Under his leadership was built up that system of itinerant preaching that was to play so great a part in reaching frontier districts for Christ."

The pioneer spirit which brought the colonies into existence started a new nation on its way and "America's destiny was not fulfilled in the win-

ning of independence" alone. "The hope, the freedom, the opportunities, the home after the heart's desire, that had beckoned men and women westward over perilous leagues of ocean were to beckon them farther and farther west over all manner of obstacles." The Mississippi became the western boundary of the United States at the close of the Revolution. With the coming of peace a mighty tide set over the ranges until in 1820 the census reported two million inhabitants west of the Alleghenies. What a heroic undertaking it was not only to preserve the sound foundations that had been laid for the nation but to provide for the great structure that was to be erected by these new commonwealths! Such a challenge could be met only by Christ and education.

"The task of keeping religion and education abreast of the frontiers was a staggering one, not only because the borders moved with such startling rapidity, but because of the perils attendant in frontier life. The subduing of a wilderness is inevitably rough work. It strains all the powers of those who engage in it and leaves but little time or energy for things of the spirit. The constant struggle for physical necessities is likely to induce a materialistic attitude toward life. Moreover, there is generally very little money for schools and churches. Hence, nearly every frontier faces the danger of mental and spiritual illiteracy and poverty, while many face a desperate struggle for the very preservation of moral life. Among those who go to the borders of civilization are not a few who are glad to leave religion behind. And there are

likely to be some wild characters who want to be free from all law and order."

These conditions brought forth "men of faith" to meet the challenge, pioneer preachers as fearless, as resourceful, as aggressive as any other frontiersmen. The hardships of the frontier were great; the messengers of the Gospel gladly bore more than the rest of the pioneers, braving the rigors of constant travel in a primitive country, exposure and illness, loneliness and separation from their families, the dangers of lonely trails and sometimes hostile Indians, and frequently the violent opposition of men who resented their coming.

America can never be sufficiently grateful to these "Heroes of the Cross" who gave right direction to whole communities, who insisted upon schools from the very beginning, who helped shape public life and above all who made God known and kept His place exalted among the people.

The itinerant preacher and the camp meetings gradually gave place to organized efforts, the churches "began to realize the strategic importance of the tidal movement of population out to the great westward areas and to make organized efforts to keep up with it." But while they were organizing, the frontier "escaped them", for the area of the republic was doubled by the Louisiana Purchase! Louisiana with a free population of 76,000 and almost half as many slaves had but one Protestant church. Not a Protestant church or minister could be found in or near St. Louis. "It was fifteen years after Illinois was admitted to the Union that the first sermon was

preached at the fort where Chicago now stands."

THE "VOICE"

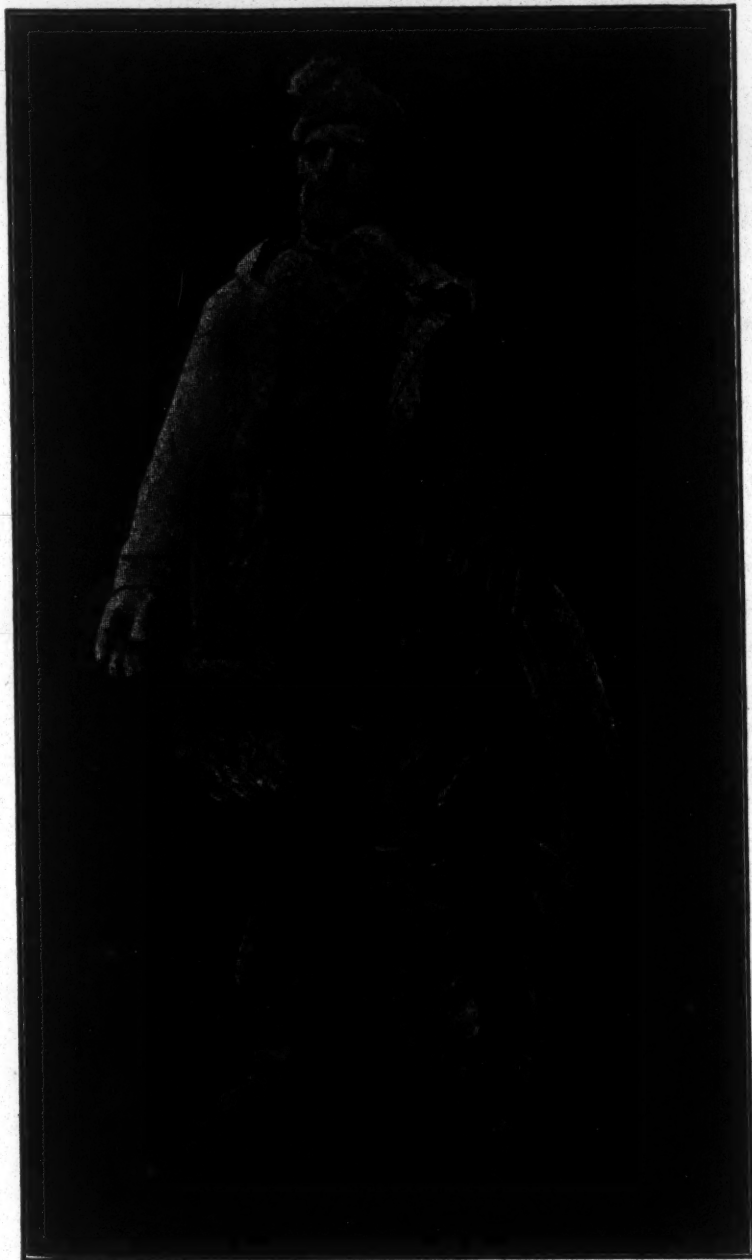
Even under these conditions these pioneers hear an insistent voice repeating:

"Something hidden, go and find it;
Go and look behind the ranges;
Something lost behind the ranges,
Lost and waiting for you.
Go!"

They went. Paul Douglass says, "Home missions were the religious version of the geographical occupancy of the continent. They were migrant Christianity, ever camping on the trail of empire and conquering for ideals what the pioneers conquered for the nation; redeeming from materialism and vice what he redeemed from the forest, swamp, empty prairie and roving savage." The motto of Home Missions became, "Save America to save the world." The realization of what this would mean led to closer cooperation between the churches, the American Missionary Society came into existence, the American Bible Society was founded and distributed many millions of Bibles and portions of Scripture, the American Sunday School Union was formed and established more than 180,000 schools in eighty years; the American Tract Society was formed and issued more than a billion copies of various publications. Groups of college students went west to undertake home mission tasks.

ADVANCING FRONTIERS

The frontier of America was again moved farther west in response to the four Indians who came to St. Louis seeking the "White Man's Book



MARCUS WHITMAN—PATHFINDER AND PATRIOT
From the Statute on the Witherspoon Building, Philadelphia, Pa.

of Heaven". Marcus Whitman and others took up all kinds of missionary work and community interests in Oregon whence these strange visitors came.

The cry of "Gold!" sent missionaries as well as gold seekers to California, the one seeking earthly wealth, the other seeking the spiritual welfare of those who were "making a new country."

The annexation of Texas and the ceding of New Mexico, Arizona and California by Mexico brought to America a new frontier, countries with the "Christless Cross", the home of the Penitentes, a home mission field in every respect a foreign mission field. The pioneer work begun there is far from finished even yet.

"The significance of the geographical expansion of the church which

took place during the nineteenth century would be difficult to exaggerate. . . . For the first time in history a great nation had made the experiment of a voluntarily supported church which could go nowhere except where the spirit of the people themselves should carry it. And it had not stopped till it had reached the end of the transcontinental trail to the Pacific". Frontier lines may disappear but frontier conditions remain even today. We are told that there are eight great Western states whose combined population is not larger than that of New York City. And areas of these states are inhabited on the average by but one family to the square mile. Again, we are told that the film, "The Covered Wagon," was shot on a ranch which was eighty-five miles distant from the nearest Protestant church. Point Barrow, Alaska, is the most northerly mission station in the world. For thirty years our home mission field has extended into both the Atlantic and Pacific.

THE UNDER-PRIVILEGED

The churches were and are yet confronted by great groups of "under-privileged" people. Ten million Negroes are calling for schools and churches; one mission to the Navajo Indians "holds the key of opportunity for 35,000 red men, four-fifths of whom do not speak our language." Immigrants literally by the millions came annually in response to the demand for "cheap labor". Home missions have brought and are bringing religious influences to these peoples "who have broken away from their moorings in their ancestral faith, and

enlarged opportunities have been opened up."

"Orientals, Mexicans, migrant workers, lumberjacks, mountaineers, and other distinctive groups added to what was becoming an enormously complex missionary enterprise." These conditions brought home very plainly "the need of strengthening the religious foundations of the country. Home missions were no longer 'out west'; they were east, north, south, everywhere. There was no part of the nation that was not truly a mission field. Even the church itself offers to *itself* a mission field.

THE RURAL FIELD

For more than twenty years the rural church has been on the decline. "Wasteful competition, pitifully meager programs of service, lack of resident pastors partly account for this condition. Of twenty-six churches in one county of Tennessee, only eight have pastors and only three reside in the communities where they preach. Twenty-two of the twenty-six have no Sabbath schools. Yes. Rural churches are dying but the church is trying to cope with the situation. "Better worship, better religious education, more wholesome social life, better schools, better recreation, better agriculture, a new cooperative spirit, have all been products of the movement for a better rural church."

A NEW SOCIAL ORDER

Other "unoccupied fields" are open to Home Missions and the enterprise is being undertaken. "The church has long been interested in redeeming individuals; now it was coming to be interested in redeeming the social

order itself. . . . A fuller discovery was being made of the meaning of the Kingdom of God on earth. . . . A conviction that society could be really permeated throughout by Jesus' spirit of love was taking hold of the mind of the church." This meant an "immense expansion" of the home mission task.

"Its central interest was no longer limited to providing a service to individuals on the frontier though the frontier had still to be served; nor was it confined to supporting churches unable to support themselves, although certainly this had to be done. Even if there were self supporting churches in every community of the nation, the home missionary enterprise, in the new view of it, would be only begun. The ministry to the underprivileged groups, though this was an immediate task of the most insistent character, no longer exhausted the missionary aim. . . . Home missions mean essentially the whole church at work at its task of redeeming the nation. . . . The missionary movement is far broader than the projects which bear the missionary label. They are trying to bring the entire church to a new conscience and a new sense of responsibility in matters of social justice and social right and wrong." The achievement of missionary work can no longer be measured "simply in terms of growth in membership, Sabbath school enrollment and financial competence. Highly important these things still are as a means to an end, but the new test of success is what is happening in the community, not simply what is happening in the church. The supreme test is the extent to which

community life is becoming responsive to the ideals of Christ."

A comparatively new field of missionary endeavor is that of industrial justice. The church has long been interested in providing churches for the millions engaged in the industries but provision must be made for industrial justice. "The church has fed the hungry; it needs to strike at the conditions that cause hunger. It has established missions for down-and-outs; it needs to grapple with the problems of casual labor and unemployment that replenish the ranks of the down-and-out faster than the church can rescue them."

NEW RACE ATTITUDES

Another challenge for home missionary effort is interracial justice. Churches and schools are necessary for the progress of the Negro and Orientals in our midst but what about race prejudice that limits opportunities for development? How about Nordic superiority? "The missionary problem is not simply one of changing the Negro and Oriental; it is the problem of changing our own attitude toward him. The final issue is becoming truly Christian ourselves." A new attitude is being taken now, that of working *with* rather than *for* these peoples. The result of this attitude is that representatives of the different races are cooperating for the advantage of both. A new spirit is thus being engendered, a spirit of which Dr. Cavert gives a telling illustration in "The Adventure of the Church."

At a meeting of the Federal Council of Churches held in Indianapolis in 1922 there were present Dean Tillet

and Dr. S. G. Atkins. Dean Tillet asked for the privilege of the floor and said that one of his earliest recollections was playing with a Negro lad the son of his father's slave and added, "Now today that Negro boy and I are fellow members of the same body, working together to make a more Christian America. And calling Dr. Atkins to his side Dean Tillet extended his hand and repeated the words of Wesley, "If thy heart be as my heart, give me thy hand." Could any more concrete and inspiring incident have occurred!

COOPERATION

Perhaps the greatest task home missions face today is that of cooperation between the various denominations. That the spirit of cooperation is growing within the Church is evident in the Missionary Education Movement, Council of Women for Home Missions, etc., but what about the churches in many communities? How can they hope to win communities to the ideal of cooperation, brotherhood, fellowship, if they themselves, do not in their relations with one another exemplify it? "How can a church divided ever secure a united community? The churches, for example, try to develop cooperation in industry but we hear both capital and labor saying, "Physician, heal thyself." The churches seek to cultivate brotherhood among

diverse racial groups of the community; but what will the message amount to unless the churches that preach it know how to practice it? Only a cooperative method can ever build such a cooperative society as Jesus taught the Kingdom of God to be." (Cavert)

So, "Let none think the task of the present calls for any less daring or devotion than did that of a century ago. That missionary spirit which has run like a golden thread through the church's history faces a new task great beyond the possibility of definition. The unoccupied fields of our generation present difficulties no less deep-rooted and even more complex than those which confronted Carey and Morrison. But we who believe that Jesus Christ is the eternal light of the world, and that the missionary movement is one of the highest and purest expressions of His spirit of love and good-will, rejoice to believe that we shall go forward to claim the frontiers of today with the same dauntless faith and unconquerable courage with which the Christian church faced the task of penetrating the jungles of Africa, the wildernesses of America, the walled cities of China. . . . And believing this we go forward to claim the unoccupied relationships in Africa, in Asia, in America—in the world." (New Paths for Old Purposes)



Step by Step

Historical Sketch of the Home Mission Work of the Women's Board

By Miss Jennie B. Wallace, Recording Secretary of Women's Board, Sewickley, Pa.

“**S**TEP by step” it has advanced—this Home Mission work of the women! Sometimes by very short steps, again “by leaps and bounds”, progress has been made which may truly be called wonderful. Years ago, the work was largely of a personal nature. Many remember the annual “box” sent to some poorly-paid home missionary and his family who, though grateful, would doubtless rather have had an adequate salary. Today the same womanly sympathy through the Ministerial Relief department of the Women's Board quietly aids many aged or infirm among the Master's servants, both men and women.

NEGRO WORK

With organization into presbyterials and then into the Women's General Missionary Society, the fields of service widen. The United Presbyterian Church had early started work among the Negroes of the South, freed from slavery but sadly unprepared to make good use of their freedom. In 1884, women's missionary societies contributed to a loan fund for the aid of students in Knoxville College, Tennessee, and the W. G. M. S. has ever been a loyal supporter of the missions to Negroes, through what is now the Freedmen's department.

INDIAN WORK

The next work undertaken was among the Indians on the Warm Spring reservation, Oregon, which along about 1880 had been assigned

to the United Presbyterian Church under what was known as “the peace policy.” So many difficulties arose in the way of occupying the field that the General Assembly seriously considered turning it over to some other denomination. Finally, however, a minister was secured. Almost at once, in April, 1885, Allegheny presbyterial, leader in so much of the women's work, held a conference on “Our Duty to the Indians”, pledged itself “to contribute to the Warm Spring Indian Mission, the money to be used for the erection of a much needed parsonage”, and raised more than enough to pay for it. (Here we see the beginning of the Parsonage Department.) When the Board of Home Missions placed a second missionary family at Simnasho on the same reservation the Women's Board supported a Bible woman there. So warm and practical was the interest that in 1890 the General Assembly handed over the entire Indian work to the women. One suspects that the Home Mission Board breathed a sigh of relief and exclaimed “Go to it, sisters!” Undaunted by difficulties, the Women's Board in 1903 started a mission to the Sac and Fox Indians at Tama, Iowa. But here we must leave the Indians, for by this time “Home Missions” has again branched and the “Indian Department” has appeared—third child of the mother “Home Department.”

A little digression to a “step” that

never was taken may be interesting. In 1892, at the joint request of Colorado presbytery and the boards of Home Missions and Church Extension, the Women's Board decided to undertake *the support of a minister and the erection of a church* in Salt Lake City. We read "The Home Mission Board has not yet found the right man"; again, "It will require at least \$15,000 for a lot and a building." Fifteen thousand dollars sounded a good deal larger in those days than today, and the Board was only *five years* old! It reminds one of "Little Orphan Annie" and the energy with which she tackles her heavy jobs! Moreover, "If the minister should so advise, the Board of Home Missions will recommend the appointment of a woman as assistant missionary"—an additional job for "Little Annie"! A good proportion of the money required was raised, but "none of the brethren selected were willing to undertake the work", we read, and after a few years mention of it in the reports ceases.

Another proposition which was warmly discussed for a time was that of giving aid to Waitsburgh Academy in Waitsburgh, Washington, which was closely connected with the Church's interests in the Northwest. This, however, was not carried through.

A brief episode was work among the Jews in Chicago, which was carried on for a time in connection with a home mission minister, but was given up, due to the latter's resigning his position.

CITY MISSIONS

At the 1889 convention the Home Secretary reported "letters asking

why women were not employed in home mission work, with offers of assistance", and her reply, that several years before a memorial on the subject had been sent to the General Assembly and by it referred to the Board of Home Missions, but that it had not been thought best at that time to enter upon this new branch of women's work. In this year, however, being told of the letters and offers, the Home Board unanimously voted in favor of "employing women as workers in city missions, provided that satisfactory arrangements can be made with the Women's Board for their support."

In October of that year a "special missionary was placed in Portland, Oregon. Her reports show the same methods as those of today; a Sabbath School was organized and a mission band; the sick were visited—all this in time leading up to an organized congregation with a pastor. Her success is evidenced by the fact that next year the appointment of women home missionaries was urged. Two years later, seven were at work in various cities, and the Home Board was doubtless wondering how in the world it had ever got along without them!

Applications for missionaries were made through presbyteries to the Home Mission Board and, if approved by it, were recommended to the Women's Board. All payments were made through the superintendents of missions of the presbyteries, upon reports from the missionaries certified by the Women's Board and did not enter into the regular accounts of the Home Mission Board. It seems that to be "auxiliary" to the other

boards it was necessary that they should "have a say" in our affairs to a much greater degree than at present! Now, applications (through presbyteries as before) come directly to the Women's Board through its Home Secretary, are acted upon by the Board and payments are made by its treasurer to the missionaries. There are, nevertheless, frequent consultations and the two boards work in perfect harmony.

As (in the old minutes) we read the reports of these devoted women, we realize that from the stations in which they labored have grown many now well-known congregations—Portland, Tacoma, Chicago, Seattle, Spokane, St. Louis, San Francisco and many others. Some few failed to result in congregations, but who can estimate the good done, even there?

WORK FOR FOREIGNERS

In 1891 the General Assembly called attention to the necessity of evangelizing the thousands of foreigners in our land. The Board of Home Missions accepted the challenge, and now our Church has over a dozen organized congregations scattered from coast to coast, embracing Italians, French, Slovaks, Poles and Syrians. Among the Poles in Good Hope mission, Pittsburgh, Pa., was the first woman worker mentioned in that valuable little compendium, "Facts and Figures of Women's Work." If she was the first, she was far from the last. Read the annual reports in the Magazine, and try to realize what the sympathetic contact of these earnest Christian women means to their alien friends.

A very lovely work is that of a woman missionary to the deaf mutes in one of our Portland, Oregon, congregations. Begun in 1902 by a pastor's wife, who translated into "the silent language" while her husband preached, it has for years been under the care of the W. G. M. S. Twenty-three deaf persons are now loyal and liberal members of the congregation.

IN THE KENTUCKY HIGHLANDS

The latest and to the Church at large perhaps the best known responsibility of the Home department is its work in the two Kentucky missions. It was in 1910 that, after thorough investigation, the first missionary was sent to Frenchburg, in response to appeals from the local people. A good brick school building and teachers' residence was under construction, but without waiting for its completion a beginning was made in the small church building donated by the Presbyterian congregation. A tiny school was started, Junior meetings were held, and evening services when the two local churches had none; a little library was started and a reading room, open certain evenings in the week.

Fourteen years later Ezel, fifteen miles away, put in its plea, and a second mission was started. In both places some land was donated. In both, the religious feature was insisted upon as a condition upon which schools would be undertaken. In both, the local school boards cooperated, furnishing the salaries of certain teachers. The history of each has been often told, and cannot be followed up within the limits of this sketch. It is thrillingly interesting.

Study the reports in the August Magazine and learn all about the splendid work in these missions; learn, too, much else that has been only touched upon here.

Meantime, here is a summary of the work of three of the four departments into which the Home Mission work has divided, as reported in 1926, the fortieth anniversary of the establishing of the Board of Directors of the Women's General Missionary Society.

Freedmen's Department.—Purchase of land and erection and maintenance of 21 buildings in the mission stations among the Negroes of the South; support at present of 58 missionaries, the entire work at Prairie and Camden, Alabama and the matrons of dormitories at all other stations.

Indian Department.—Support of three missionaries in its three stations, which includes the maintenance and upkeep of three church buildings, three missionary homes, a community house and a chapel.

Home Department.—Purchase of land and erection and maintenance of 13 buildings in its two mountain stations in Kentucky, including churches, school buildings, teachers' homes, hospital, industrial shop and farm buildings. In 1926 supported 31 missionaries; namely seven among the aliens, two city, and three presbyterial missionaries, and nineteen in the mountain work.

May the home mission work of both the General Assembly's and the Women's Boards be richly blessed in their endeavor to make ours a Christian land!

The Presbyterial Missionary (in Oklahoma)

By Mrs. Jeannette C. Alter, Oklahoma City, Okla.

THIS, "By Request", else the writer might not have the temerity to venture out under this caption, having been assigned, by our Women's Board, but six months, to Oklahoma Presbytery: to a field of surprising interest, for Oklahoma has a distinctive and romantic history; the home of descendants and remnants of no less than fifty tribes or nations of our original Americans, where representatives from every state in the Union have come to dwell within her borders—a peaceful, prosperous, happy fusion, newspapers to the contrary, regarding gubernatorial broils.

However, it has given time to renew earlier friendships and form new

ties that will make leave-takings painful and which give one a fellow feeling for that mother, who on contemplating her four hopefuls with a prideful heart, exclaimed, "you are the apple of my eye"! when one of them retorted, "then your 'apple' must be split in quarters"! So it promises to be with this presbyterial missionary as she flits about among these four congregations. She can only lend a hand here and there, give a lift maybe, to the different organizations functioning in this corner of the great southwest, possibly start some movement which, please God, may result in fruitage to the glory of His kingdom.

The scope of the presbyterial worker is one of ever widening horizons, subject to physical limitations. A list of certain "good points", that leave some of us older workers far in the rear of the race, may lead others to consider well before starting, if they are equipped for the running—(Are you listening?)

A Presbyterial Missionary should be a youthful woman, of deep spirituality, of poise and winning manner, fleet of foot to run the maze of city streets or, perchance, sail gracefully through "tite-land" mud in the rural districts. Her personal appearance beyond criticism: becomingly dressed, while keeping strictly within the limits of her salary: if "cut" there must be, it should not appear in her skirts that should strike a happy medium, as to length. She will eschew gum, lip stick, or other outward adornments misleading to the younger element in the congregation. Nimble of thimble and tongue at aid or club meetings, but quick to discern between gossip and harmless pleasantries. A shining light in all missionary auxiliaries, rightly dividing between Home and Foreign interests, a promotor of mission study classes and

authority on world-wide missions, a walking advertisement of our *Womens Missionary Magazine*. A pastor's assistant, able to "occupy the pulpit" acceptably, in case of emergency, teacher in Sabbath School keeping tab on all sick or delinquent pupils, a successful personal worker and prayer-group leader. Peace-making will be one of her strong points, while closing ears, eyes and lips to scandal or "village talk".

Other qualifications may be needed, once she is secured and on the field of action.

"Others may sing the song:
Others may right the wrong;
Finish what I begin,
And all I fail or win.
What matters, I or they?
Mine, or another's day?"

A thoroughly equipped synodical missionary, working in the interests of our W. G. M. S. especially in the districts west of the Mississippi, might well be worth while, resulting in increased activity and intelligent interest, not merely among the enrolled members of our missionary groups, but in bringing in a goodly number of "the Silent Two-Thirds", still outside the pale of church activities.

New Methods for the New Day

By Miss Sallie E. Dickey, Home Missionary, Chicopee, Mass.

MUCH has been talked and written of the New Day in which we live and of the necessity of new methods of work on the part of the Church to meet the new needs—economical, educational, spiritual. Always the Church has been interested in the last of these and has met the

need of supplying a place where one could "worship God according to the dictates of his own conscience", an Under Shepherd to "Feed the flock", and Sabbath School classes for those who cared for them. In the old days when "Every man's house was his Castle", every man, too, if a Chris-

tian, was *priest* in his own house: taking *seriously* the vow he took when he and "mother" presented the children for baptism—to bring them up in the "Knowledge and fear" of God—to "Pray *with* and for them"—he, morning and evening, gathered his family about him and together they read a portion from the Bible and sang a psalm and then he held them up to God in prayer begging that He keep them from sin that they might grow up to be men and women of God. In some homes (and what a joy it is to be in such a one!) this custom still prevails but the family altar for the greater number has become obsolete.

MINISTERING TO THE WHOLE MAN

The Church's great concern is and should be still the spiritual need of the people but it realizes that because of changed conditions all other needs are bound up together with the spiritual and the *whole* man must be taken into consideration. So, because women's work in factory and office is sometimes too hard and hours too long and conditions often painful, and children in factory and field and city not only work too long hours but many are too young to work at all, the Church must learn of these abuses that the individual making up its body may vote intelligently and bring about better legislation governing these things: that they may stimulate and guide "Public Opinion" so that where legislation cannot reach the man who will overwork a little child he may be made an outcast and be made to feel the enormity of his *crime*.

THE CHURCH A SOCIAL CENTER

Because the roomy house of father's day has been so generally turned into two or more "flats", and great tenement buildings house unbelievable numbers, there is not room for entertaining in the home—hardly a nook where young people can take their friends—and "noise" disturbs the neighbors, so the church must supply a place, and equip it for the use and pleasure of its young people and their friends. Of course the Community-house with its Rest rooms and Reading rooms, its Assembly hall and Cozy Corners, is the ideal place but a "basement" or built-on room, may be, and is in many places used for this purpose and young people of the Church may be entertained and meet their friends there. Many a young person will find and has found, the way into the worship of the Church who has used first the basement door.

NEW TEACHING METHODS

Because the "Castle" of our father's day has become largely a place in which to eat and sleep, and the "priest" has delegated his work to whoever will undertake it the Church must enlarge her ability to *teach*. More *time* will have to be given the Sabbath School teacher for the study of the lesson in a separate room for her own class alone.

The teacher must herself, be better equipped than in the old day. Knowledge of the "Text Book" is a paramount requirement but along with it must be knowledge of the child and the ability to interest and keep interested, the one in the other. Therefore there should be Normal Train-

ing classes where every available young man and young woman, as well as those already teaching, may have a chance to gain this knowledge.

Among "tried out" New Methods is the Vacation Bible School, becoming more and more common. We hope the day is near when *every* community can have such a school for a longer or shorter period, where all the children of the community willing to come will be enrolled and all the churches in the community equally responsible for the work.

The Week Day Schools for Religious Education, too, are gaining ground. God speed the day when they shall be *general* and a recognized *necessity*. It is here that many boys and girls, enrolled in no Sabbath School are reached.

On our programs of today the Bible or Mission play and pageant are prominent. If properly directed no better way can be found of presenting truth and information.

We used to ask what is the "object"—now we ask what is the "project" and both may be one. Putting into practice the things which we learn is the quickest and best way of perfecting our own knowledge and it makes us "Doers of the Word and not hearers only".

THE PERSONAL TOUCH

In the old days much calling and visiting were done. In the old sense of calling and visiting the custom has gone with much else that is useless to us, and undesirable. Today there are many sick and suffering and sorrowing; many hungry—for the Bread

of Life if not for material bread; many sinful among us who need to be visited, cared for, comforted, cheered, brought to the feet of Jesus if we would emulate Him who said "Inasmuch as ye did it unto one of the least of these, ye did it unto me."

The personal touch, personal interest in a soul's salvation should be much in vogue in this our new day. "Ye shall be witnesses of me" was meant for *our* day and *our* time. "My Lord and my God" must be followed, with "Come and see if our manner of life would be worthy of Jesus, and His Gospel."

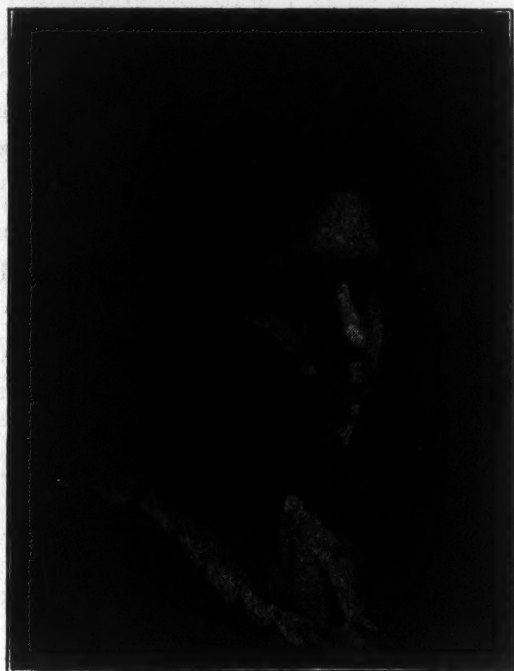
PRAYER, THE SUPREME METHOD

Whatever methods may be used to teach the Bible, to give, and to get, a world-wide vision of human need and the church's *necessity* to preach the Gospel to *all*—whatever methods we may use to bring our Community, our country, our world to Christ, none will be wholly successful and effective without the *old, old*, but always *new*, method of prayer. To new methods—new equipment, more time, better training, the use of *every* talent God has given—add the "one thing needful." If small prayer groups of men and women, young men and young women and little children everywhere, in congregations, in homes, anywhere, where even *two* may be in accord and alone, enter into the closet and shut the door and pray to the Father who seeth in "Secret"—the promised "open" reward will surely be evident—full churches, sinners saved, Christ preached in all the world.

Foreign Correspondence

ABYSSINIA

Mrs. Fred L. Russell, Editor, Addis Ababa



MRS. FRED RUSSELL, Editor.

TEACHING THE BIBLE IN ABYSSINIAN HOMES

By Mrs. V. M. Dougherty, Gorei, Abyssinia.

(The article I am sending this month was written by Mrs. Dougherty the wife of Dr. Dougherty of Gorei. She has four children of her own and teaches the older two regularly every day, yet she finds time for village Bible work among the women around Gorei.

Dr. and Mrs. Bergsma and darling baby Stuart Kenneth, have arrived and we are very happy to have them with us.

The hospital is very busy these days. Many are going home well and happy.

Editor)

The afternoon was hot and no rain had fallen for many days. Women and children could be seen from early morning until late at night carrying their heavy gumboes of water on their backs up the steep Gorei mountain. Here and there was a girl with a great load of wood which she had gathered for the morrow's baking.

The church bell rang at three o'clock to call the women to come to Bible study.

Several women came to go with me to a native home, where we were to meet that day for the lesson. As we were walking together across the market place, we came to a man lying on the ground with no clothes on, and only a dirty rag to cover his body. I had planned on this particular afternoon to teach the story of the Good Samaritan, and I thought this a good occasion to give a lesson in the ap-



Abyssinian woman carrying wood for her bread baking.

plication of Christ's teaching in this story.

So we stopped and I talked to the man.

"What is the matter and why are

you lying thus in the market place?" I asked him.

"I'm sick and have no home," was his reply.

"How long have you been sick?"

"Eight years," came his reply that could hardly be distinguished from a grunt.

"Where did you come from?" was my next question.

"From Burie."

Now Burie is a good two day's distance from Gorei, so I concluded he couldn't be very sick if he had come all the way from Burie, and I soon decided he was just one of the many beggars we see here so often. I told him to go to the "Munna Coracha" house of medicine, the next morning. He went as he was told but not to get medicine, he went begging for some clothes. After a medical examination, the doctor decided the worst sickness the man had was "lazy sickness". Instead of giving him clothes he put him to work on the compound pulling weeds. He didn't work long however; I think he decided that begging was easier than work.

But this is not what I was going to tell you about. I was going to tell you about the women meeting in the native home for a Bible lesson. Yet, how can I call it a home when it is only a mud hut of one room, with no furniture of any kind. Mats woven from the palm leaf were placed on the floor for the women to sit on. In the Galla language there is no word for home. It is just "a place to sit."

So we all sat on the floor and soon the small dark room was filled with people. Several of the mission girls and women were present; we began to sing and soon men and boys were gathered about the door, who listened attentively to the story of Jesus.

Oh, I wish you could all know the same joy that floods my heart, when I look into the faces of these people, whose hearts are as hungry as their

houses are empty, and teach them the old, old story that is so new to them.

This meeting was the first I had had in a native home, and since then I've been going twice each week for a Bible lesson in different parts of Gorei, thus coming in touch with many who never come to church.

In looking forward to being a missionary I had always thought what a wonderful privilege it would be to teach the story of Jesus to some one who was hearing it for the first time. And I do consider it a privilege now, but I had not thought then that there could be so many things to interrupt. Let me tell you a few of the interruptions I have had the last few weeks.

One day it was the dogs. A number of them kept coming in, and when one was driven out, another got in some way. Finally I persuaded the women to let the dogs remain, and when the lesson was finished we had a number of the dirtiest, leanest, worst looking dogs you can imagine, in the house with us. At this same house the woman was having coffee prepared, and as this was made over an open fire my eyes hurt because of the smoke. At another house a hen had her flock of chicks in the house and when one would wander she would make a dreadful fuss, and of course this was distracting.

Again a big sheep joined our meeting, and as it was her home she didn't like being driven out, as she finally was.

It isn't always the animals that disturb either. Once a woman got cross at her slave and gave her a hard blow over the head; everyone laughed, and forgot all about what I was trying to teach them.

Another time some men were quarreling near the house and they talked so loud it was almost impossible to get the attention of the people. One meeting was almost ruined by a sick woman who came to the house to stay until she was able to go to her home.

Just as we were going to pray, she broke out crying and talking. She said she had had two dollars and had lost one. We tried to quiet her, and each time we would start to go on with our Bible lesson she would begin again. Finally the master of the house gave her a dollar, though he said she was not telling the truth about losing one.

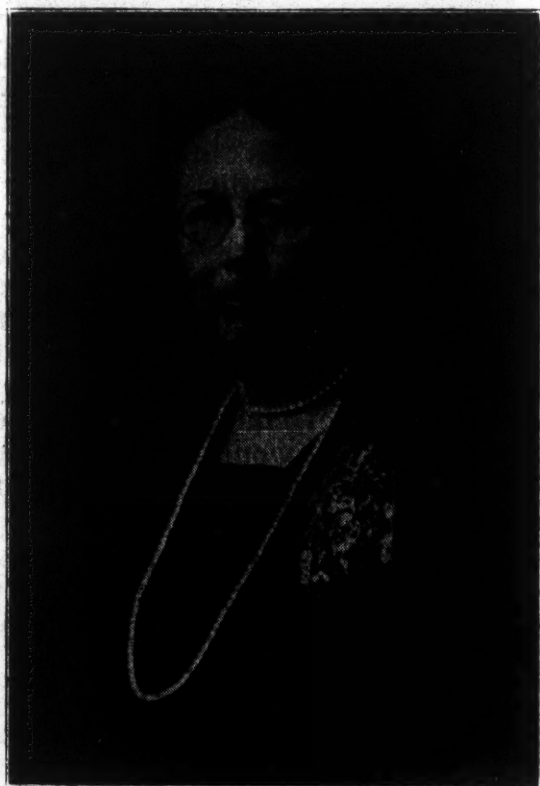
These are a few of the interruptions that come while we are trying to teach God's word. But nevertheless the seed is being sown and we trust God to give the increase.

When we see so many people about

us, many of whom have never heard the name of Jesus, people who are still offering sacrifices to the mountains and rivers, we realize the bigness of the task that is before us, and we feel very weak. More and more I'm realizing the power of prayer, and if these people are every brought to know Jesus it will be by the power of prayer. So, will you who read this, pray for these meetings? Pray that the seed sown may bear fruit in the lives of these who hear the story, and that they may have a desire for a better life through Jesus our Savior.

SUDAN

Mrs. D. S. Oyler, Editor



MRS. D. S. OYLER
Doleib Hill, Egyptian Sudan

A GLIMPSE INTO THE NUBA RELIGION

"From Life and Work in the Nuba
Mountains"

By D. N. MacDiarmid

In any description of the Nuba people, especially in an account of them written from a missionary

standpoint, the matter of their religious beliefs should have a prominent place, but yet I find it a singularly difficult subject to approach. Our time spent among these people has been too short to gain a proper knowledge of more than the merest outside view of their forms of religion. This is after all only what might be expected. Even if one had complete mastery of the language it would be hard in a few years' time to understand the significance of much of what one sees, and with a still incomplete knowledge of the vernacular this is impossible. There is, too, a great deal about their religious forms that even the people themselves do not attempt, or desire, to explain. They do certain things and perform certain rites because these things always have been done, and the meaning of most of them they are not interested to know.

For instance, a man is sick, so a goat must be killed; just to whom it is sacrificed does not seem clear in their minds. While this is being done the sick man must be outside of his hut, and the animal must be sacrificed with its fore feet held up and out crosswise, and its hind legs must also be held; that is to say, the

animal must be held like a man standing with his hands outstretched. Then the father of the sick man, or a full-grown male relative, washes his hands in water and all the people who are helping in the sacrifice must wash their hands. The father plunges a spear into the animal's throat and says, "I am sacrificing this animal to take away the sickness from my son." He then takes some of the animal's blood in his hands and puts it on the sick person's forehead and chest, saying, "The goat died for you." Also he puts some of the animal's dung and blood on the heads and chests of all his children, and smears blood on the lintel of the door of the sick person's hut. The body of the dead goat is then placed across the doorway of the hut, and the sick man first, and then all the children, step across it into the hut, and the sacrifice is finished. The animal is then eaten.

I can find no explanation of why all this is done, but it certainly has no connection with any sacrificial rites of the Old Testament. Perhaps one could not expect to find a reasoned theology among such people; but from this example and other more indefinite and less obviously purposeful ceremonies, I am inclined to the belief that these people are using the shell of an old religion, and one that has degenerated. It would not be at all surprising to me to find, as a result of later investigations, that these Heiban Nubas have the form without the spirit of either their own religion or the borrowed form of some other people's faith, and that the north of Heiban more of the old forms exist, while to the south even more of the old religion has become lost in fantastic superstitions.

It has seemed unnecessary to say that these people have a religion of some kind; a people without any religious sense has yet to be found. They say that there is one God, and they readily agree to the teaching that He is the Creator and that He is great and good. There are many

spirits, and they are all bad, and are the cause of disease and death. They believe that there is some other form of life after death, but are not very sure about it, and it seems to have little or no bearing on their present life. It is possible for the spirit of a dead person to come to its former house and cause the death of a child, so that the child can go and be with it.

Religious ceremonies play a large part in the sowing of the grain, in harvesting, and in hunting, and, indeed, in all affairs of life. The most important religious people among them are the rainmakers, and the Kujurs (witch doctors), and these people receive considerable gifts on return for their offices. In all these ceremonies the drinking of native beer plays an important part; indeed, in the majority of religious activities they are usually more or less drunk, and possibly this fact accounts for a good deal of the indefiniteness of their religious ideas.

While religion is vague, there is a fairly definite code of morals, and offenses against it are visited with punishment, or at least disapproval. As regards sexual morality, it is the writer's considered opinion that the boys and girls and young men among the Nubas are at least as moral as those of their age in Christian lands. A close observation of the boys in the Mission school during several years is the basis of this opinion. Doubtless their conversation contains much that is unprintable, but it is spoken without evil intent, and is merely the expression of primitive natural thought. Their marriage laws, however, leave much to be desired. A man may have more than one wife if he is able to pay the dowry, which may amount to forty or fifty sheep or goats. When once she is bought, the woman is the husband's property, and if he dies she passes to his eldest brother.

Very frequently a married couple agree to separate and seek fresh al-

liances; or a man may sell his wife to another man. The children remain with the father, but the mother may remain on quite friendly terms with her late husband, and may visit her children. In actual practice the woman does not have such a hard time as these customs would seem to indicate. She has a good deal of power in the home and over her husband, and a married man will think twice before he brings a second wife if the first wife is opposed to the match. In fact, I have been told that the wife often chooses the second wife for her husband, for if he selects one that was not acceptable to the first wife the house would be unendurable.

There are, however, sad cases seen at times when a woman is married to a heartless man, who sells her to some other man and takes her children from her. The Mission Station has been a City of Refuge for many a woman who has been beaten with a club by an angry husband and turned out of the home. We have, as missionaries, no power to legislate between husband and wife, but we try to give good advice, and to prevent cruel treatment.

It has been pointed out by the Bishop of Lagos, in an article in the "International Review of Missions" that the best way to secure a right attitude toward women on the part of the men is to try to raise her status and her views of marriage. If the women are given high ideals regarding themselves and marriage, they will not for long consent to be treated like cattle, and be bought and sold like slaves. If the women value themselves highly, they will in time raise the men's ideas concerning them. It is for this, among other reasons, that we are very anxious to develop work among the women and girls in the vicinity of Heiban.

BABY CARE IN NUBA LAND

"From Life and Work in the Nuba Mountains"

Just how many motherless infants are buried alive every year it is hard to say, but the number must be fairly great. Even if these little infants are not out of the way in this fashion, they usually die, as there is not much likelihood of their being another woman capable of feeding a motherless child. If a mother has just recently lost her little one, she may take a motherless baby and nurse it, but then, according to native custom, it becomes her own.

Three such little children have been brought to us to care for; one of them died, but the other two are now flourishing children. Probably in the future more will be brought to us, until we can instruct the women of the native villages in the care of infants that they will themselves be able to care for any motherless babes.

It is not to be supposed from this custom that there is no family affection among the Nubas; personally I believe it to be very strong. Parents will suffer for their children, and children for their parents. Down at Talodi a little while ago, at the headquarters of the Native Regiment of the Province, a Nuba soldier declared himself possessed of a spirit. All kinds of means were tried to disprove it to him, but to no avail. The doctor then said he would give him a dose of chloroform and see what that did. His people were brought in to see the treatment, so as to make it more impressive. The man was laid on the operating table, and his people were quite convinced that he was going to be put to death, so his mother, an absolutely raw and unclothed pagan from the hills, came forward and said in quite a natural voice, "Here, let me die and let my son go."

There is one thing about the treatment of Nuba children that we can never become used to. It is not to be supposed that handkerchiefs or

towels or soap are available for them. A whole family might not own a piece of rag as large as a postage stamp. Water, too, is scarce, as it has to be carried up the mountain side. The washing of the baby's face—and how sadly it needs it—thus becomes something of a problem. Nature, however, has endowed the Nubas with long tongues, and they have seen a cat washing her kittens—so why describe the ablutionary process further?

On the whole Nuba infants are treated with kindness. They are mostly spoiled by their parents, that is to say, importunity usually receives its reward; though sometimes when the mothers have to go away for many hours into the hoeing fields the infants are left shut up in one of the family huts, where they often spend many hungry and tearful hours.

There is very great infant mortality among the Nubas. We have calculated that about sixty per cent of the children die in their first year or two of life. In this fact alone there is a strong plea for educative missionary work among the women and girls of these people.

Talking of infant feeding among the Nubas reminds me of how we first fed Jeke, the first of the motherless infants that was brought to us. When we took him in hand he was about three months old, and ravenously hungry. The treatment most obviously indicated was milk and a baby's bottle, but where to get such a bottle was a problem. We sent off a letter by the first post to Khartoum, but we knew that no answer could possibly come in those days under

two month's time. How to manage in the meantime was the question. The bottle part was easy enough, an empty sauce bottle was quickly available, but the mouthpiece for a long time kept us guessing. At length we remembered our fountain pens and the rubber bulbs of their fillers. Soon we had a fountain pen filler on a bamboo tube, and the tube stuck through a hole in the cork of the sauce bottle, and the baby took to it as if it were the most approved "Allenbury's Feeder". Before we got our proper bottle from Khartoum Jeke had chewed through all our fountain pen fillers, and the tube of an old football bladder had to act as a substitute for awhile; but with the advent of the long-desired post from Khartoum all our troubles ceased.

Having this infant, and later on two more, in our house, taught us many things, not only about infants in general, but also in particular some of the Nuba ways of dealing with them. Jeke, for instance, was rather backward in learning to crawl. By a curious turning movement he would gyrate from position to position, but crawl properly he would not. The boys at the Mission all said, "We will cure that. If a baby at the mountain will not crawl, we put him and some large black ants on a flat rock, and he soon learns what to do. Shall we try it with Jeke?" We did not. In due time he learned how to crawl, and then to walk, and at the time of writing this he is a charming little brown baby busy with the mysteries of the Nuba language.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt



MISS MINNEHAHA FINNEY
Editor, Tanta, Egypt.

EGYPT'S HEALTH PROBLEM

From Egyptian Gazette

Is racial deterioration the price which Egypt must pay for the wonderful fertility of her soil?

This is the question which scientists, not only medical men but irrigation experts, too, are asking. Though no definite answer can be given until much further research has been carried out and more information gathered, there is grave fear that the reply must be in the affirmative.

Here are the facts. Egypt, except in the northern Delta, is practically a rainless country. Agriculture is almost entirely dependent upon irrigation for water supplies. This has always been the case. But, until comparatively recent times, irrigation was entirely carried out on the basin system. Land lying below the level of the Nile in flood time was irrigated by allowing the water of the river to overflow its banks, which were cut

for the purpose. This meant that irrigation could only be carried out during about half the year, when the river was high. Wonderful crops were grown then, as now, but during approximately half the year the land had necessarily to lie fallow. At this time the subsoil water level gradually sank, until raised again by the next flood. In such conditions, only about half the quantity of grain and other produce now grown could be produced and the number of inhabitants the country could support was limited, scientists maintain, to something under ten million. It has long been a subject of speculation at what times this natural check on population increase became operative, or whether famine, plague and pestilence invariably imposed their checks first.

Perennial irrigation, by means of pumps, canals and dams, by which water is supplied to the land in every month of the year, allowing as many as three crops to be grown on the same land annually, has made it possible for Egypt's population to increase to over fifteen millions at the present time, while another five millions could easily be supported by possible development of the irrigation system. But perennial irrigation is constantly raising the subsoil water level, thus creating conditions in which disease carrying parasites multiply exceedingly.

Bilharziosis, caused by a worm which lives as a parasite in a water snail, and enters the human body either through the skin or through the drinking of infected water, making its way to the bladder, where it is exceedingly hard to dislodge, infects 50 per cent of the Egyptian people. Hookworm, which flourishes in damp soil and bores into the skin, unnoticed by the victim, is even more prevalent. Many Egyptians are in-

fectured with both diseases and it is calculated that not more than thirty per cent of the nation is free from one or other of these maladies.

Bilharziosis and hookworm disease are seldom fatal, but they produce chronic anæmia and mental dullness, reducing the efficiency of the sufferers by from 35 to 50 per cent. Children infected with hookworm are often stunted or rickety and nearly always mentally slow and hard to teach.

It has been proved beyond question that these diseases, especially hookworm disease (ankylostomiasis) are far more prevalent where there is perennial irrigation than where basin irrigation is still practised. Indeed, in certain parts of Upper Egypt, where there is no perennial irrigation, hookworm disease is practically non-existent.

The provision of latrines, at present non-existent in Egyptian villages, is, it is agreed, the most important sanitary reform that could be introduced at the present time. But perennial irrigation makes latrines impossible in many districts, for it has been found that the subsoil water level is brought so near to the surface during the seasons when crops are being heavily watered that the sillage pits of the latrines overflow, involving grave menace to health.

According to Professor E. Hindle, M.A., Ph.D., a great authority on parasitic diseases, malaria and ankylostomiasis were probably responsible for the downfall of Mesopotamian civilizations and of the Greek and Roman Empires. The Israelites almost certainly owed their predominance over the Palestinian tribes whom they subdued by their observance of sanitary regulations (see Deuteronomy XXIII, 12 and 13) designed to prevent the spread of ankylostomiasis.

Greece and Rome did not realize the menace with which they were confronted, and they fell. Egypt, today,

appreciates her danger. How can it be met without losing the benefits of Egypt's bounteous river and her wonderfully fertile soil?

That is the problem which confronts Egypt today.

IN THE HOUSE OF MOURNING

From a personal letter of Miss Minnehaha Finney, Tanta, Egypt.

We are having a Conference in Shebin-el-Kom and two of my Bible women and I go every day which makes a very full day for us for we do not get a train home till rather late in the evening. However, one is willing for anything as long as the work prospers. The meetings have been good, that is the attendance has been all that is desired.

Yesterday a telegram came saying that the father of one of my younger Bible women had just died. They live in a little village near Mit Ghamr not just on the railroad so in order to get to her home before the burial I hurried up and hired an auto with a good driver and we started and reached the village in good time. Of course, I stayed till after the funeral which was in the Coptic church as there were no Protestants in the village—anyhow, the old folks of this Bible woman's family are Copts; she and her brother have come into the Protestant church. Our time was spent in the usual way sitting with the women and talking to them about what it is to have our hope centered in Christ so that when death overtakes us we are all ready to go into the life eternal. I always feel that at the time of a death it is a very impressive time to give the real Gospel message, especially in the home of people who are real believers, such as these folks were.

The funeral service in the Coptic church is a very solemn ceremony and if one could only understand all that is said in their chants and mumblings, I am sure it would be profitable but

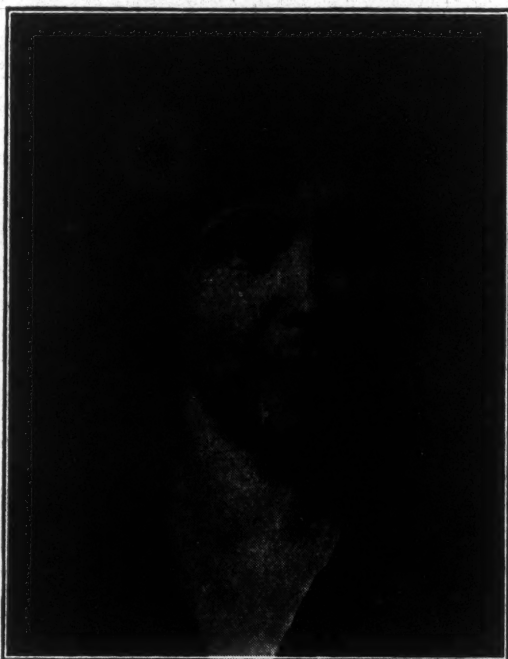
I think that not one understood a fraction of what was said. Then the men went to the grave yard and the women to the house and this was the time when I had to set my foot down on the performances of the old Moslem wailing women who are always so officious at this time. They listened to my demands too, and we really had a very nice little time of reading the Word and prayer which seemed to be a real comfort to the wife and daughters.

Then I said I must go for I had planned to drive home by the way of Shebin-el-Kom and attend the even-

ing meeting. The women all said "No! No! not till after you have had a bite to eat" for of course, none of us had had any dinner and it was now three o'clock. Soon, in came several of those big round trays filled with rice and fish and different things. A good kind hearted neighbor woman had taken it upon herself to prepare all this for the mourning family. Truly these Egyptians are the most kind hearted people! More and more I am impressed with this characteristic in our Egyptian brethren and in fact the whole Egyptian people.

INDIA

Mrs. J. H. Stewart, Pathankot, India, Editor.



MRS. J. H. STEWART
Pathankot, India, New Editor for India.

WOMEN'S MEMORANDUM ON EDUCATIONAL REFORM

(In the May number of *The Womens Missionary Magazine* appeared a report of the All-India Women's Conference on Educational Reform written by Miss Josephine Martin, and the remarkable opening address given by H. H. The Begam Mother of Bhopal.

Miss Martin has sent the resolutions passed at this conference. These will bear

careful study as they reveal the ideals and the serious purpose of the women of India in working for the uplift of their sisters. Editor *Womens Missionary Magazine*.)

Resolutions passed and ratified by the Second All-India Women's Conference on Educational Reform held at Delhi from February 7th to 10th, 1928.

President—H. H. The Begam Mother of Bhopal.

Chairman of the Reception Committee—Mrs. S. R. Das.

Hon. Organizing Secretary—Mrs. Kamaladevi Chattopadhyaya.

Local Secretary—Mrs. Onilla Chatterji.

Preamble

Women representing all communities and races in India, having gathered together in 24 Constituent Conferences in order to express their opinion on education in general in India today, and on the education of girls and women in particular, and from these Conferences having elected representatives to exchange views at the second All-India Women's Conference on Educational Reform, hereinafter record the result of their serious study of these problems, and express as resolutions their convictions, based on their practical experience and intuition, regarding the broad general lines on which they believe that it is imperative for the good

of their children and the future of the Nation that reforms in education should be carried out.

Appreciation of the work of the past educationalists

Women are grateful for the immense service already rendered to the Indian people by the various educational authorities, official and non-official, in India. The present system, however, was thought out primarily, they believe, in the interests of boys, and was formulated by men. The time has now come for women to review and reform this system. This Memorandum aims at offering a constructive Programme to those who have already shown a sincere desire to promote the advancement of education.

RESOLUTIONS

A. General

1. This Conference defines Education as training which will enable the child or the individual to develop his or her latent capacities to the fullest extent for the service of humanity. It must therefore include elements for physical, mental, emotional, civic, and spiritual development. The courses of study arranged for this purpose must be so flexible as to allow of adaptation to the conditions of the individual, the locality, and the community.

* 2. At every stage of education the spirit of social service should be inculcated.

3. Moral training, based on spiritual ideals, should be made compulsory for all schools and colleges.

* 4. A complete course of physical training should be made compulsory in all boys' and girls' schools, and should include as much cheerful recreation out of doors as possible, also Girl-guiding on Indian lines.

* 5. Systematic medical inspection should be made compulsory in all schools and colleges, and in case of girls the inspection should be carried out by medical women. Where possible school clinics should be started,

and arrangements made to deal with cases of malnutrition.

6. In all education of girls in India teaching in the ideals of motherhood, and in the making of the home beautiful and attractive, should be kept uppermost.

* 7. Girls' schools should be inspected by women who have general and technical qualifications.

* 8. This Conference deeply deplores the effect of early marriage on education. It emphatically condemns the custom of allowing immature boys and girls to become parents. It calls on the Central Government and the Provincial Legislatures to follow the precedent set up by the Indian States of Baroda, Mysore, Rajkot, Kashmir, Gondal, Indore, Limbdi, and Mandi which have raised the legal age of marriage. This meeting demands that the legal age of marriage for girls and boys should be made 16 and 21 respectively. While welcoming Rai Sahib Harbilas Sarda's attempt to pass legislation prohibiting early marriage, this Conference strongly protests against his proposed ages of 12 and 15, and calls on him and the Select Committee to amend his Bill in conformity to this resolution. It whole heartedly supports Sir Hari Singh Gour's Age of Consent Bill as a step toward this end.

9. Proper facilities should be provided in purdah educational institutions for girls who observe purdah.

10. This Conference is of the opinion that the undue importance given to examinations has greatly hindered the progress of pupils, and it recommends that investigation be made into the problem of testing progress.

* 11. Agriculture should be included in the curriculum as a compulsory subject in schools in rural areas, and as an optional subject in all other schools and colleges.

* 12. This Conference approves of Cinema films being used for schools and rural schools in particular, for educational purposes.

B. Primary Education

* 1. This Conference considers that Compulsory Primary education is essential for girls, and urges upon Government and local bodies to make the necessary provision for this purpose, and to make special grants for Muslim and other girls who suffer from the disability of purdah.

* 2. As far as possible women teachers should be engaged in the primary stages of education both of boys and girls, which should in fact be wholly the concern of women.

3. Preparatory vocational and manual training suited to the child's needs and daily experience should be included in the curriculum.

4. The first essential for improving primary education is that the scale of salary for primary teachers be raised. The standard required for the entrance examination for training institutions should be raised and a better training be provided. Well educated men and women should be invited, and given opportunities, to act as honorary teachers while the supply of trained teachers is inadequate.

5. Special schools for Defectives (physical, mental and moral) should be established, and private enterprise in this direction should be encouraged and aided by Government.

C. Secondary Education

1. The vernacular should be the medium of instruction, English being a compulsory second subject; Hindu or Urdu should be included in the curriculum, and should be an alternative to the classical languages, one of which should be compulsory.

2. Alternative courses should be established to suit the needs of girls who do not intend to take up college education, these to include the subjects of Domestic Science, Fine Arts, Handicrafts and Industries.

3. It is desirable that Sex Hygiene be taught in Secondary schools and colleges by competent teachers.

4. Separate Middle Schools and High Schools for girls should be es-

tablished in places where there are no such schools and where a demand for them exists.

D. College Education

1. The following subjects should be added as optionals to the present curricula—The Fine Arts, Advanced Domestic Science, Journalism, Social Science, Architecture.

2. Special encouragement in the way of scholarships should be offered to women students to attract them to take their degrees in Law, Medicine, Fine Arts, and Social Science.

3. Residential colleges for women students should be established in connection with the Universities. Hostels for women teachers and students should be aided by Government.

4. A lady professor should be appointed (to act as advisor) in all colleges where there are women students.

E. Adult Education

* 1. This Conference urges Government, Municipal Councils, Local Bodies, and Women's Associations to organize classes and centers for the teaching of adult women in Domestic Science, Fine Arts, Literary, Industrial, and general subjects, as well as Girl-Guiding.

2. The University Extension Lecture scheme should include special courses for women.

F. General Recommendations

1. The All-India Women's Conference appoints a Standing Committee for the current year to continue the work inaugurated at the All-India Session, namely, (1) to collect and deal with suggestions on educational matters sent from the Constituent Conferences and States represented at the conference; (2) to make known to each other the work done in other parts; (3) to bring public opinion to bear on matters of general educational principle or policy where necessary; and (4) to arrange the annual sessions of the Conference.

2. All Women's Associations should appoint Educational Committees to

continue the work of the All-India Conference, and to cooperate with all educational institutions in their locality and report to the Standing Committee of the Conference.

* 3. The Standing Committee recommends that four Sub-committees of its members be formed to deal respectively with:

(a) Drafting of a special curriculum based on the ideals of this Conference.

(b) To revise and create new Text-books.

(c) To investigate the conditions regarding the training of teachers in all parts of India.

(d) To carry on the campaign to raise the age of marriage.

* 4. This Conference recognizes the imperative need of a greater number of Training Schools, and urges upon the Government and upon local bodies to take immediate steps to start such schools in every center where they do not exist.

* 5. An All-India Fund for the promotion of Women's Education be established, and a Sub-committee be appointed to collect the Fund, and submit a scheme for its administration to the Standing Committee.

* 6. This Conference requests its delegates to visit the schools in their locality to investigate cases of differential treatment of Depressed Class children and to report to the authorities concerned. It urges that Provincial Governments and the Governments of Indian States be requested to enforce the laws already existing for the admission of Depressed Class children to schools.

7. This Conference recommends that Government recognition should be given to successful educational institutions which have been working on experimental lines advocated by this Conference (such as the Indian Women's University and others) and which desire recognition.

* 8. Women should be given adequate

representation on all educational Boards which control Primary, Secondary, and University Education, and on all Text-book Committees.

* 9. That similar branch committees to the Bengal Branch of the Indian Women's Education Society be formed in different provinces of India to help the Bengal Committee in the selection of a scholar to undergo training abroad.

* 10. In view of the legislation pending affecting the education of girls, such as Child-marriage and Devadasi, this Conference urges Government to nominate without delay at least two women to the Central Legislature.

* 11. This Conference resolves to send delegates from India to Honolulu to attend the Pan-Pacific Women's Conference to be held in July, 1928.

* 12. This Conference authorizes the new Standing Committee to draw up a draft Constitution which shall be in force next year to work under it. It shall be circulated in the various Provinces for criticism and amendment and then returned to the Standing Committee. If necessary a revised draft should be circulated to Constituent Conferences before the next General Conference, at which it will be discussed and ratified.

MAHATMA GANDHI ON PROHIBITION

By Miss Mary J. Campbell

(The following article sent by Miss Campbell gives us an interesting insight into the life of India. Gandhi is only one of millions of India's people who are striving to make India dry.

Editor Womens Missionary Magazine.)

Time and again I am asked this question. Do the people of India really want Prohibition? In reply I would like my readers to read carefully the following, which I am taking from the "ABKARI" of January 1928.

On September 6th in the Mani

(*) Resolutions passed at the Delhi Session.

Aiyar Hall, Triplicane, Madras, Mahatma Gandhi addressed about 500 ladies and gentlemen on the question of Prohibition for India. He spoke as follows:

"Friends—I am supposed to talk to you this morning about Prohibition. I don't remember having talked to a select audience on "Prohibition" in my life except at one time, although I can claim to be a staunch Prohibitionist as I am a staunch Khaddarite. My life has been so cast that I get little chance of talking on such matters to a select audience. The one reason for that flaw in me is that I am a crank, or I am supposed to be a crank, and therefore very often before a select audience I feel like a fish out of water. All cranks are necessarily extremists, and where others feel the necessity for caution and moderation and such like about things that matter in life, I feel as if I am nowhere, as if I have no place. When someone says to me that in this practical world I must go slowly, I become impatient and tell him, "How can you go slowly in the matter of Prohibition? You won't talk like that to a woman whose husband is a drunkard." I have lived in a family where the husband happened to be a drunkard. That was in Pretoria in 1893. The lady tried to make both ends meet, and was always in dread as to what would happen when her lord and master returned home. If I had told her that 'In this practical world we must go slowly' she would not have allowed me to continue as her co-tenant. You may imagine me to be in that plight, but not with one husband, not one, but thousands of husbands. How can you ask me to wait? I become impatient, angry, and non-violent though I am, you will see fierceness in my eyes. I said the same thing to Mr. Anderson, the Secretary of the Prohibition League. I feel strongly about it. There are more things about which I feel strongly, and speech becomes useless for me. Those are really sacred

things which I keep in my bosom, and when opportunity offers itself I express my views so strongly, that the world cannot possibly mistake.

In the matter of Prohibition we have some Englishmen with us, because they happen to be Missionaries and *Christians*. I do not know whether there are other Englishmen with us in this matter. They are all for some purpose too practical. They say we should realize the difficulties of Government. Why should I realize the difficulties of Government in this matter? The difficulties are purely financial and nothing else. There are three acid tests in this connection.

QUESTION OF FINANCE

Not one Englishman has yet told me that Prohibition is an impossibility in India except for finance. Everybody says, 'Oh, yes. You want to make India bear the burden of additional taxation by the introduction of Prohibition for the education of your children, etc.' I would rather have India a pauper than have millions and millions of drunkards in her midst in order to educate her children, or I would rather have Indian children illiterate than have drunkenness in the land as the price of their education. But when I am called upon to become a party to additional taxation I say: 'Hands off'; because there are other ways in which you can make up this financial loss. I think Government made the initial blunder of considering Excise as a source of revenue. It should never have been considered a source of revenue. And my grievance is definite and tangible that this source of revenue should have been left in charge of the transferred departments to meet the charges of education, sanitation, etc., so that our ministers have to fall back upon this immoral, sinful, and hideous source of revenue. There is nothing so sinful as this kind of a

revenue. It is difficult to contain myself, and I have therefore to talk to you in a strained language.

NO BELIEF IN PIECEMEAL PROHIBITION

I feel that so far as India is concerned she has a complete case for Prohibition, and not Prohibition piecemeal in one or two districts. If the experiment made in one or two districts fails then it would be said that Prohibition can never be tried and it can never be successful. The right thing will be done in the wrong manner and then the right thing will be denounced instead of the wrong manner. The country is in favour of Prohibition. If it is a question of millions and millions of signatures in favour of Prohibition it is merely a matter of organization. I have not found a single place where there has been really agitation against Prohibition except when it is manufactured and financed also. There are States, where territorial Prohibition has been declared, and where not a single man has come forward to say 'We want a shop at least here'. In one of the States Europeans who consume whisky and brandy are exempted. But we are in this matter terribly handicapped; we have as our rulers, or Governors, those who do not consider drink as a crime of immorality. I have myself English friends who laugh at me when I talk of Prohibition. I have great regard for them. They seem to think that if they drink in moderation they would not lose their sense and would not become brutes. I have myself seen these friends not only losing their sense but becoming brutes. I have seen many friends losing self-control when they drink. They are first-class men. But when they drink they become asses. It may be excusable to have spiritous liquor in countries near the North Pole. There is no need in this country at all for drink. Yet agitation is going on here

against Prohibition. I received a pile of anti-Prohibition pamphlets published anonymously. They constitute a hymn of praise of liquor. Medical, Scriptural, and all sorts of authorities have been quoted in favor of liquor drinking in moderation, and the whole thing has been presented in such an insidiously attractive form that a man who has not his wits about him may easily become a convert to the drink habit.

A WAY OUT OF THE FINANCIAL DIFFICULTY

If you are a fierce Prohibitionist like myself, and if you will agitate from one end of the country to the other for Prohibition, you will certainly succeed. Let us not fall into the financial trap that is laid for us. Our position should be absolutely clear. It is not our purpose to find our finances. Those who committed the initial blunder must retrace their steps. There is also a way out of the financial difficulty. Cut out two hundred and fifty millions from the tens of millions upon tens of millions you spend upon military expenditure. The military expenditure has been jumping from day to day. If you prepare a chart it would show a staggering growth of that expenditure. You can cut out a heavy slice from that expenditure. I must not go into the political history of the question. Whatever deficit that is found in connection with the Excise revenue should be made good out of the military expenditure and no other. There should be no additional taxation on this score. The result will be that in 10 years' time the revenue of the Government will increase enormously, and that is the experience of countries where Prohibition has been tried.

PROHIBITION IN AMERICA NOT A FAILURE

Do not believe the interesting writings in newspapers that total Prohibition has been a failure in Amer-

ica. Scarcely an American who comes to India goes away without seeing me. These Americans and the literature published by the Prohibition League give the testimony that the sum total of Prohibition is to the good of the country, although they have not been able to claim all the brilliant results that they have thought they would be able to have. There is no public opinion in America supporting the removal of Prohibition. The Government is their own Government, and people are satisfied with the state of things there. The labourers lead a sober and honest life there. Is not that sufficient consideration for loss of revenue? Such a state of things exists in other parts of the world, but not in India, unfortunately. The experience of countries which have tried Prohibition is that the people have become better and that the country has not been financially ruined. No ruin, no financial crisis will befall India if Prohibition is introduced in India. It is the solemn duty of every one of us to see the use of drink wiped out of the land altogether, if we possibly can. If I had the power and if I could have my way, I would do so today. In America Prohibition has created a tremendous spiritual upheaval. But the task of creating that spiritual consciousness was great in America. But we in India have not the hundredth part of the difficulty that the Americans had to surmount. They had to surmount the American nature itself. Here it is not so, for the atmosphere is favourable to Prohibition. Therefore you need not go here cautiously. Armchair politicians who have no knowledge of the conditions of India do not distinguish between American and Indian life. They cannot see that we can attain Prohibition if only we have the will and courage.

I make a distinction between opium and drink. Opium acts as an opiate and makes a man an idiot, whereas drink makes a man a beast. A woman

would rather have her husband an idiot than a drunkard. I am willing to make an exception for the use of liquor or brandy for medicinal purposes. I make also the distinction between England and India. What is good enough for England is not necessarily good enough for India. If we allow this drink problem to continue, our posterity will curse us."

"DADDY'S" GIRL

Miss Mary Kyle tells of a village, which she visited this winter, where the women are always interested. "They were taught the story of Peter's release from prison and were told that on Wednesday the Miss Sahiba would come to their village to hear the story. Tuesday evening a little six year old girl had been out with other children who were gathering firewood, but had strayed from them and was lost. All night the men hunted for her, while the women watched and prayed at home. In the morning, word came that she was in a village about five miles away. Some men on their way home from work had found her. She told them her father's name was "Daddy", but could not tell the name of her village. The people who kept her over night were very kind to her, but she was very happy to see her Daddy the next morning. It was a wan looking group of women who greeted us in the afternoon, but they were happy and glad to have us join with them in praising the Father who had so tenderly watched over the little one and brought her back in safety.

Many of the women and girls were able to tell the story of Peter's release. They understood. The girl who told it best, said, 'I have repeated that story every day since you were here.'"

Editorial

MRS. JOHN P. WHITE, Editor, 657 South Detroit St., Xenia, Ohio.

THE ANNUAL CONVENTION

Conventions have always filled a need in the life of any national organization. Today they seem more essential than in any previous time. There are political conventions, business and professional conventions, club and society conventions—all fine for their purpose but nothing equals in importance and far reaching influence the missionary convention whose interests are world wide.

To attend an annual meeting of the Women's General Missionary Society is a high privilege for any United Presbyterian woman. Many will be in attendance for the first time; to them it will be a great inspiration; some will be life members or former officers, or former delegates who will experience again the joy of the fellowship of meeting former friends and co-workers; to all it will be a precious time of talking over matters pertaining to the King's business. It will be a time of thanksgiving for all that has been accomplished by our societies; it will be a time of heart searching also in view of the unmet needs in all our mission fields.

May it be a time of re-dedication of the life of every delegate; may lives be so stirred and blessed that the whole church will feel the influence of this great meeting.

* * *

A MESSAGE FROM THE SECOND VICE-PRESIDENT

Mrs. J. M. Lashley, St. Louis, Mo.

As Christian women we face such a challenge in opportunity and responsibility as perhaps women never faced in any other time. We find ourselves in a world confused, groping, hardly knowing toward what goal to reach. It is easy to talk of the revolt of youth against all restraint, of the widespread disregard for law and authority, and of the increasing prevalence of worldliness and materialism in our thought and life. We are tempted at times to exclaim with Hamlet, "The time is out of joint; O cursed spite, that ever I was born to set it right." If only some wise Mordecai could come to us with the ringing challenge, "Who knoweth whether thou art come to the kingdom for such a time as this."

The youth of the world must look to Christian women, their mothers, teachers, and sympathetic friends to lead them out into the liberty of life wherewith Christ has made us free. It is our privilege and duty as citizens to uphold by influence and vote the principles upon which our free government rests.

A supreme opportunity of the Christian women of today is so to live the love of Christ in all the varied activities of life that spiritual values shall be paramount, that jealousy and envy shall give place to sympathy and brotherliness toward all; then may there be peace on earth. May our hearts be open to such a vision for our lives!

May the coming convention in Buffalo, through messages, through reports, and through personal contacts, strengthen our high resolves to step into our opportunities and help bring in a better day to the glory of God.

* * *

DELEGATES !

An hour has been scheduled for part of the Monday afternoon program at the Buffalo Convention, which shall deal with the problem and the possibilities of Personal Evangelism. Have you tried this method of personal work in your congregation? What are the results? Has your Missionary Society used this method? If you have a story to tell, will you write the undersigned about it, or speak to her about it before the hour of this conference?

Very truly yours,

Margaret W. Copeland.

1307 E. Washington St. New Castle, Pa.

* * *

WOMENS MISSIONARY MAGAZINES FOR MOUNTAIN CHURCHES

Last year we asked for voluntary subscriptions for the *Womens Missionary Magazine* for the women of our mountain churches. There was a fine response. We shall be pleased to receive similar contributions so that we may continue sending these magazines another year.

* * *

TO LITERATURE SECRETARIES

WILL LITERATURE SECRETARIES PLEASE MAKE A SPECIAL EFFORT TO PLACE IN THE HANDS OF EACH PRESBYTERIAL DELEGATE TO THE W. G. M. S. SOME NEW SUBSCRIPTIONS FOR THE MAGAZINE SHOWER AT THE BUFFALO CONVENTION.

IF EACH WOMEN'S AND YOUNG WOMEN'S SOCIETY WOULD SEND JUST ONE WE SHOULD HAVE 1315 NEW SUBSCRIPTIONS.

* * *

The cuts of Buffalo and Niagara Falls in this issue are used by courtesy of The Buffalo Chamber of Commerce and the cuts of the churches by courtesy of the Buffalo pastors.

* * *

MRS. GEORGE MOORE MEMORIAL FUND

We are glad to say that already in response to our appeal we are receiving contributions to the Mrs. George Moore Memorial Fund. Shall we not complete this fund before the Convention?

NOTICE TO DELEGATES

JUNE 15-19 are dates surely now well registered in the minds of all United Presbyterian women in the United States. They are having a large place in the minds and hearts of the women of Caledonia Presbyterial especially those of the six United Presbyterian Churches of Buffalo—the city to be honored by the 1928 Convention of the W. G. M. S.

DELEGATES will be entertained in homes of church members for lodging and breakfast. Accommodations—at reasonable rates—will be in readiness for visitors.

THAT ASSIGNMENTS may be made in good time *All Delegates and Visitors* planning to attend the Convention, will please send name and address at earliest possible date to Mrs. Geo. W. Frank, 335 Voorhees Ave., Buffalo, N. Y. Secretary to Local Committee, giving also time of arrival in Buffalo and station. Those coming by boat will report at the D. L. & W. Station (which is convenient to dock) where guides will be in waiting. It is planned to have guides at all stations at such times as may be necessary, to meet those who have previously notified Secretary of time of arrival. There will be convenient means of transportation to the Convention Church—The First United Presbyterian—where registration should be made without delay.

Arrangements have been made with the 50 Cent Taxi Company at the rate of 50 cents per trip to carry 4 people or less to the convention church.

Church telephone number—Tupper 6045-W.

At the N. Y. C. Station a Delegates' Information Desk will be maintained.

Would suggest delegates wear convention color.

MEALS—at moderate prices—will be served in pleasant surroundings within easy reach of the Church and tickets for same will be available at time of registration.

SIGHT-SEEING TRIP. A trip by 'Bus to Niagara Falls is being arranged for Wednesday, June 20, leaving Buffalo at 10 a. m. and returning the same afternoon. Lunch will be served by the ladies of Stamford U. P. Church. As many as possible attending the Convention are invited to wait over for this trip.

Mrs. Hugh R. Robertson.

Chairman Local Committee, First U. P. Church, Buffalo, N. Y.

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RAILROAD INFORMATION

**For Delegates and Visitors to W. G. M. S. Convention, Buffalo, N. Y.
June 15, 1928.**

Pittsburgh Delegates. Secure 16 day excursion tickets to Niagara Falls. Train leaves Pittsburgh on N. Y. Central Lines from The Pittsburgh & Lake Erie Depot at 10:00 a. m., Eastern Standard Time and arrives in Buffalo at 4:10 p. m. Fare for round trip is \$12.00. Beaver, Beaver Falls and New Castle delegates can secure these excursion tickets and join the Convention Train at their respective stations.

Those East of Pittsburgh who care to take advantage of the excursion rate can purchase regular tickets to Pittsburgh and then secure tickets at reduced rate to Niagara Falls.

All desiring to travel with Convention party please send name to Mrs.

W. P. Wiegering, R. R. Sec., 352 Alameda Ave., Youngstown, Ohio. We expect to travel in day coaches reserved for our party and it is necessary to have names that sufficient coaches can be reserved. Also please state whether you desire lunch in diner.

Should anyone desire chair car reservation please so state.

All west of Pittsburgh who cannot secure 16 day excursion rates, secure regular summer excursion tickets to Niagara Falls.

The Niagara Falls excursion tickets permit the stop over at Buffalo, N. Y.

PHILADELPHIA TO BUFFALO

Via Reading R. R. and Lehigh Valley R. R.

Lv. Phil.	8:40 p. m. Ar. Buffalo	7:30 a. m.
Lv. Phil.	9:20 a. m. Ar. Buffalo	7:55 p. m.

NEW YORK TO BUFFALO

Via N. Y. Central

Lv. New York	9:30 p. m. Ar. Buffalo	8:10 a. m.
Lv. New York	8:45 a. m. Ar. Buffalo	7:15 p. m.

CHICAGO TO BUFFALO

Via N. Y. Central

Lv. Chicago	5:00 p. m. Ar. Buffalo	7:10 a. m.
Lv. Chicago	8:25 a. m. Ar. Buffalo	9:30 p. m.

COLUMBUS TO BUFFALO

Via Big Four

Lv. Columbus	1:05 p. m. Ar. Buffalo	9:30 p. m.
Lv. Columbus	10:45 p. m. Ar. Buffalo	6:45 a. m.

—Mrs. W. P. Wiegering, Railroad Secretary.

* * *

A TIMELY TALK

By Mrs. I. H. Milliken, Aspinwall, Pa.

The following conversation was the method used by Mrs. Milliken in presenting the Mrs. George Moore Memorial Fund to the Allegheny Presbyterial, in its Fiftieth Annual Convention which was held in Forest Avenue United Presbyterian Church, North Side, Pittsburgh, Pa. April 12, 1928.

Scene—Accidental meeting in a Department Store.

Characters:

Mrs. White—Editor of Womens Missionary Magazine.

Mrs. Morrison—Member of Women's Missionary Society.

Miss James—Member of Young Women's Missionary Society.

Mrs. W.—“How do you do, Mrs. Morrison.”

Mrs. M.—“Mrs. White, I haven't seen you for some time. How are you?”

Mrs. W.—“I'm quite well but almost overwhelmed with my task as Editor of the *Womens Missionary Magazine*.”

Mrs. M.—“Oh, yes, by the way, I'm glad of this opportunity to ask you about the Magazine. Can you give me any idea how I can interest

the women of Allegheny Presbyterial? We must do something to arouse some enthusiasm and get some new subscriptions. I notice that you have set the goal of 20 thousand or about 7 thousand additional subscriptions. I suppose our share would be about 200 new ones. We know that we have the best Women's Missionary Magazine in the world, and I want to have a goal of 200 new subscriptions."

Mrs. W.—"It would be fine if you set that goal. I am sure the women of Allegheny Presbyterial will respond. I trust you are not forgetting the Mrs. George Moore Memorial Fund."

(Enter Miss James)

Miss J.—"Oh, how do you do, Mrs. White, Mrs. Morrison?"

Mrs. W. and Mrs. M.—"How do you do, Miss James."

Mrs. W.—"I have just read your name in the list of delegates for the Buffalo Convention and I am so glad you are going."

Miss J.—"Ever since I went to Ft. Morgan I have been hoping to attend another convention."

Mrs. M.—"Mrs. White was just speaking of the Mrs. George Moore Memorial Fund."

Miss J.—"Oh, Mrs. Moore! I shall never forget her wonderful personality and the way she talked about her beloved Magazine. I surely prized the pencil she gave me at the convention."

Mrs. M.—"Mrs. White, can you tell us how much has been paid into the Memorial Fund?"

Mrs. W.—"We have received \$6,000.00 from societies. When the Conservation Fund for the Mission Boards was being stressed it seemed unwise to push this fund, so we did not say much about it for several months. We are taking it up again. Last year at the W. G. M. S. Convention at Pittsburg, Kansas, one recommendation was "To complete the Mrs. George Moore Memorial Fund.'"

Miss J.—"Well just what is the Mrs. George Moore Memorial Fund?"

Mrs. W.—"It is a sum of \$10,000.00 to be given as a memorial to Mrs. Moore who gave twenty-one years of service to the Magazine, without any compensation, and who often put her own money into pictures when the treasury could not provide them."

The income from this fund is to be used to furnish cuts for the Magazine. The cost of cuts has increased very much in recent times, which calls for an increased outlay for illustrations.

The name of Mrs. Moore is placed under each picture, thus keeping her memory fresh in the minds of the readers."

Mrs. M.—"I think it is a beautiful idea because there isn't anything like pictures to arouse our interest. Why my children pounce on the Magazine as soon as it comes and they ask numberless questions about 'Who's that sad looking little girl?' or 'Why does that little girl look so

happy?" "What building is this?" "Why don't they have their own buildings and why do we have to send missionaries to teach them?" They just keep me busy answering questions but I'm glad they're interested."

Miss J.—"Yes and our Juniors love the pictures too. I do hope this fund will be completed so that you can have all the pictures you want and Mrs. Moore's dreams will be realized."

Mrs. W.—"Aside from any sentiment whatever the Magazine needs an endowment fund to help carry the regular expenses. If it were not that the Board helps pay the cost of the Annual Report number it would be impossible to meet the expenses of publishing the Magazine from the subscriptions received."

If every society would make an added offering to this fund, and if in every presbyterial, several generous hearted women would give individual gifts, I am sure we could raise the remaining four thousand dollars before the convention in Buffalo."

Miss J.—"Perhaps few of the younger ones of us knew Mrs. Moore personally but the fact that she served the church so faithfully ought to make any United Presbyterian woman glad to honor her name."

Mrs. W.—"Well I must be about my shopping but it is an inspiration to know that I can count on your support and cooperation."

Mrs. M. and Miss J.—"Good-bye, I hope we'll all meet in Buffalo."

* * *

FIRST WOMEN MISSIONARIES TO BE DEPICTED IN BRADFORD ACADEMY PLAY

Nancy Hasseltine Judson and Harriet Atwood Newell, the first women to go from America as missionaries in a foreign land, are to be honored again in June, when Bradford Academy, Bradford, Massachusetts, celebrates the one hundred twenty-fifth anniversary of its founding. Since these two young women were among its most renowned alumnae, they are being featured in two scenes of the anniversary play, which is called "The Beginnings of Bradford Academy."

The courage and resolutions which these two young girls exhibited when they said farewell to their childhood homes and went in the tiny ship "Caravan", on the long voyage to India is inspiring depicted in the play. Equally inspiring is the scene of the ordination in Salem, February 12, 1812, when, with their young wives, Adoniram Judson and Samuel Newell, and three other young men, received the formal dedication.

The missionaries were sent out under the agencies of the Congregational Church by the newly founded American Board of Commissioners for Foreign Missions. The story of their work in India is told in the book by Ethel Daniels Hubbard, entitled "Ann of Ava". In the Bradford Academy play, the two girls will be represented by two daughters of a Congregationalist minister, the Misses Ruth and Louise Burtner of Ansonia, Connecticut.

THE JERUSALEM COUNCIL

We have the promise from Dr. Russell, of Assiut, Egypt, of a report of the remarkable meeting of the International Missionary Council, which was held on the Mount of Olives, March 24 to April 8, 1928.

We give here a few paragraphs from the Secretary's report, which will serve as an introduction to Dr. Russell's article, which we hope to have next month.

Here we discover the first reason for the choice of Jerusalem itself as the meeting place for the Council. It had met in Europe and in America. Asia must, it was felt, be the location. Jerusalem is at the axis where Asia, Africa and Europe meet. It is close to the place where the Suez Canal links the East with the West. So geographically Jerusalem is an ideal site. It is also in the richness of its marvellous associations as the birthplace of our faith, and sacred to two other monotheistic religions—Judaism and Islam—ideal as the setting.

The Mount of Olives with the Holy City in sight on the West, and on the East all the superb spiritual landscape across the Jordan, recalling the spiritual heroism and adventure of Abraham, and the national leadership out of slavery of Moses; on the north Judea with the thrilling messages of its prophets. And on the Mount itself and in the city the constant reminder of the life and death of Our Lord, from His boyhood when He went to the Temple Area, the ribbon of the Jordan visible eighteen miles away, where He heard the voice of His Father, the wilderness of temptation at one's feet, Bethany close by where He lived in the home of love, and the Mount of Olives to which it was His custom to come and pray with His disciples; and Jerusalem "compact together" with the Judgment Hall and Calvary where He suffered. All these brought back in insistent, spiritual recollection the realities of the faith by which we are called to live.

* * *

TEN MILLION COPIES OF THE BIBLE

More than ten million copies of the entire Bible or parts of the Bible is the new record circulation figure for 1927 reported by the American Bible Society in the 112th annual report of the Board of Managers of the Society just made public. The total number of issues is 10,034,797 copies published in 166 different languages and dialects.

* * *

THE ANNUAL REPORT

Ever since the W. G. M. S. Convention has been held in June, the publishing of the Annual Report in the July issue of the Magazine has been a difficult problem. The July number could not be issued until late in the month. This year the Annual Report will appear in the August number.

TEN WEEKS OF TITHE EDUCATION

Any church may now put on a Ten Weeks' course of tithing education, right in the midst of its other activities, and at a ridiculously small cost.

The Layman Company, which has distributed many millions of pamphlets on the tithe, now announces an attractive new series, at so low a price that distribution to an entire church through ten weeks costs only two cents and a half per family.

A complete set of samples and full particulars will be sent for thirty cents, this includes two playlets; a Tithing Account Book, Winning Financial Freedom, and Adventures in Tithing.

Please give your denomination; also mention the *Womens Missionary Magazine*.

The Layman Company,
730 Rush Street, Chicago, Ill.

* * *

HOME MISSION BOOKS

WHAT NEXT IN HOME MISSIONS

By William P. Shriver

Cloth \$1.00, Paper 60 cents; Literature Sec'y., 904 Publication Bldg., Pittsburgh, Pa.

The new text book "What Next in Home Missions" suggests the thought that has been in many minds regarding many pressing problems in our country. It is a comprehensive treatment of the present day home missionary situation.

The problem of "Learning to live together", of the rural church and town church, the problem of the city are all discussed. Many examples are given of successful attempts to solve these problems.

The church today looking abroad on all the conditions in our land and in all the world must seriously consider the question "What is the next step."

The study of this book ought to give a new vision of our task. To quote the closing paragraph: "The primary concern of home missions is not with organizations, nor with institutions, nor with programs, nor with one particular group more than another. Its engaging concern is with life, its release, its growth. 'I came' Jesus said, 'that they may have life, and may have it more abundantly.'"

* * *

INDIAN PLAYMATES IN NAVAJO LAND

By Ethel M. Baader

Cloth 75 cents; Literature Secretary, 904 Publication Building, Pittsburgh, Pa.

All children love Indian stories. And all Juniors will be happy to follow Doli and Nakee through their various experiences in Navajo Land. The helps and suggestions to leaders are invaluable.

WINDOWS INTO ALASKA

By Gertrude Chandler Warner

Cloth 75 cents; Council of Women for Home Missions, 105 East 22nd St., New York.

This is a charming little book for Juniors. A real boy "Bobby" has many wonderful experiences in the wonderful country of Alaska. The helps given for the teacher, are so profuse that one should be able to help any child look through "Windows into Alaska" and see things as they are. The "pattern sheet" in the back of the book is of great value to the leader.

* * *

CHRIST AND THE COUNTRY PEOPLE

By Henry W. McLaughlin, D.D.

Presbyterian Committee of Publication, Richmond, Va.

This study book deals with the problems of rural life, particularly those of the South. It is a wonderfully interesting treatment of the conditions and needs of the rural sections of our land.

Perhaps one or two sentences may set forth the dominant thought of the book: "To give Christ to the rural multitudes is the business of the Church. It matters not what else may be done for the country people, these other things, fine as they are, cannot save the individual, nor society."

There is a call for workers, a call for prayer and a call for the loyal support of the whole church in the work of giving Christ to the country people of America.

* * *

MORE GRACE

He giveth more grace when the burdens grow greater,
He sendeth more strength when the labors increase,
To added affliction He addeth His mercy,
To multiplied trials, His multiplied peace.

When we have exhausted our store of endurance,
When our strength has failed ere the day is half done,
When we reach the end of our hoarded resources,
Our Father's full giving is only begun.

His love has no limit, His grace has no measure,
His power no boundary known unto men,
For out of His infinite riches in Jesus
He giveth and giveth and giveth again.

—Wesleyan Methodist.

OUR MAGAZINE

Tune (Tramp, tramp, tramp, the boys are marching.)

Forty years ago this year, it began its bright career,
Born of woman's simple faith and vision keen;
No dark, gloomy outlook theirs, they had faith in earnest prayers,
Sending forth our Missionary Magazine.

Refrain:

Cheer, Oh Cheer! For noble women;
Honor to the brave and true;
And beneath our banner bright, going forward in the right,
We today are very, very proud of you.

As the years have come and gone, it has bravely carried on,
Now it is a source of pride and thankful praise
And the work that has been done thrills the heart of every one,
But we hope for bigger things in coming days.

Refrain:

Will you help to tell the story?
Will you help to speed the day?
When the truth of Christ shall be known to all and making
free
Millions who in sin and darkness sit today.

Come and join our little band, Come and give a helping hand,
You will find the burden very light to bear;
Casting doubts and fears away, cast your lot with us today,
And the glory of a noble duty share.

Refrain:

Hark! Hark! Hark! We hear them coming,
More than twenty thousand strong;
Working, striving we will yet reach the goal that has been
set,
Won't you come and join the great triumphant throng?

—J. B. Leemon, Washington, D. C.

Written for the celebration of the Fortieth Anniversary of the
Womens Missionary Magazine.

Thank-Offering Department.

EDITED BY MRS. O. H. MILLIGAN.

Thank-Offering Secretary

905 Publication Building 9th St., Pittsburgh, Pa.

IS THIS YOUR DESIRE?

EVERY WOMAN IN THE CHURCH A MEMBER OF THE MISSIONARY SOCIETY; AND EVERY MEMBER IN ATTENDANCE AT ITS MEETINGS.

EVERY WOMAN IN THE CHURCH A POSSESSOR OF A THANK-OFFERING BOX; AND MAKING USE OF IT DAILY.

WHERE IS YOUR THANK-OFFERING BOX?

Every Thank-Offering Box Should Be:

First. Kept in sight, as a constant reminder of God's goodness and mercy.

Second. A stimulant to liberal giving day by day or week by week even the least valuable coin, or to those who can give larger amounts.

Third. A means of driving selfishness and greed out of our hearts.

Fourth. An encouragement to others.

Fifth. A constant appeal from the millions who know not Jesus.

Sixth. A real blessing to all.

Our Thank-Offering Boxes Should Not Be:

First. Hidden away and forgotten.

Second. Set in a dark place where they are seldom seen.

Third. Considered as a toy.

Fourth. A place for only occasional offerings.

Fifth. A box from which to borrow any change when needed.

Sixth. A box that means nothing to you.

Never let a day pass without our expression of gratitude for the many

blessings received from His bountiful hand.

If every woman in you congregation does not possess a Thank-Offering box write today for as many as you need.

WHAT HAVE WE DONE TODAY?

We shall do much in the days to come,

But what have we done today,

We shall give our gold in a princely sum,

But what did we give today?

We shall lift the heart and dry the tear,

We shall plant a hope in place of fear,

We shall speak the words of love and cheer;

But what did we speak today?

We shall be so kind in the after while,

But what have we been today?

We shall bring to every lonely life a smile,

But what have we brought today?

We shall give truth a grander birth,

And to steadfast faith a deeper worth,

We shall feed the hungering souls of earth;

But whom have we fed today?

We shall reap such joys in the bye and bye,

But what have we sown today?

We shall build us mansions in the sky,

But what have we built today?

'Tis sweet in idle dreams to bask,

But here and now, do we our task?

Yes, this is the thing our souls must ask,

What have we done today?

THANK-OFFERING BEARERS

Each year the presbyterials are asked to designate one delegate to the General Convention, as Thank-Offering Bearer. These have part in the service Thank-Offering night. It is most important that each presbyterial choose one of its delegates for this

duty. As soon as the choice is made the one chosen is to be notified and the name and address sent to the General Secretary.

Our readers will all be interested in the presbyterials which responded to requests and the order in which they were received:

Muskingum,
Pawnee,
Spokane,
Vermont,
Cedar Rapids,
College Springs.

Pray for a blessing on the Thank-
Offering service in Buffalo.

Life Members

From April 1, 1928 to May 1, 1928.
\$25.00 each.

14. Mrs. D. C. Proudfit, New Concord, Ohio. By her daughter, Lulu E. Proudfit.
15. Mrs. Clara Crossman Pattison, Minden, Nebraska.
16. Mrs. Anna Herron, Clarinda, Iowa. By the Y. W. M. S.

17. Clara Calderwood, Hubbard, Ohio. By Mrs. Margaret McClure.
18. Mrs. H. C. Sterrett, Richmond, Ohio. By Mrs. Thomas Hobson.

CORRECTION

The numbers 678 to 690 inclusive, in the April and May Magazines should read 1 to 13.

A BI-RACIAL ORGANIZATION FOR PEACE

The American Interracial Peace Committee was formed last year under the guidance of the American Friends' Service Committee to enlist the services of the Negro in the cause of peace to a greater extent than has hitherto been done by other peace organizations. The young thinking Negro, weary of world strife, may here find clarity of aim, and essential sincerity as evidenced by its bi-racial membership.

It aims to promote an active educational campaign among Negroes for the purpose of enlightening the race as to the futility of the war-spirit the world over, and as to the importance of understanding and expounding the principles of peace; to present to the nation and to the world those talents and accomplishments of Negroes that may serve the cause of peace; to seek for the Negro the open door of cooperation with all those agencies—industrial, social, religious, and political—devoted to the cause of peace; to stimulate a public peace opinion in the press and on the platform; to stress loyalty to the fundamental ideals of the Declaration of Independence and the Constitution of the United States, and the spirit of the Prince of Peace; and to teach the fundamental equality of all races, while joining hands with organizations aiming to make future war impossible.

It sounds like a big program but hardly larger than was the platform of the abolitionists, or of the temperance devotees, or of the workers for woman suffrage. But at least it is a start in the direction of freedom of thought—the aim and ideal of free peoples—freedom from the superstition that war is a necessary evil.

—The Southern Workman.

Young Women's Department.

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE,

1503 Dormont Ave., Dormont, Pittsburgh, Pa.

MOTTO FOR 1927—1928:—"WE WILL PASS."

YOUNG WOMEN'S SPECIAL WORK FOR 1927—1928

Support of Girl's Boarding School, Pasrur, India, \$4,350. Salaries—Home:—Matron of Dormitory, Frenchburg, Kentucky; Superintendent of Jubilee Hospital, Henderson, North Carolina, Miss Eva Johnson-Adams; City Missionary at Spokane, Washington, Miss Laura Sawhill, \$2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorie, Abyssinia; (new) Miss Mary Coie, Wadi Halfa, Sudan, \$800 each or \$1,600. Total Askings, \$8,630 or \$300 more than received in 1925—1926.

1903

1928

Anniversary Year

NEW YOUNG WOMEN'S SOCIETIES

Quite a group of new societies are here introduced to our readers:

Conemaugh Presbyterial—Ligonier Y. W. M. S., and Elderton Y. W. M. S.

Cleveland Presbyterial—North Hill, Akron True Blue Society and Brooklyn, Cleveland Paden Guild.

Delaware Presbyterial—New Kingston Y. W. M. S.

Southern Illinois Presbyterial—Morea Nellie Phillips Y. W. M. S.

Big Spring Presbyterial—Lewiston Maude Miller Y. W. M. S.

Ohio North Western Presbyterial—California, Michigan Y. W. M. S.

Keokuk Presbyterial—Stanwood G. M. C.

Des Moines Presbyterial—Gibson Y. W. M. S.

Allegheny Presbyterial—2nd N. S. Pittsburgh Elizabeth White M. C.

With all our new societies, a net gain of only two can be reported this year.

24 disbanded!

6 merged or transferred!

Begin early to form circles for girls or young women. Try to enlist your unorganized sister congregations to put in some good work this next year. See that graduating Juniors are not allowed to stray!!

YOUNG WOMEN'S SPECIAL

We are very happy to announce that the goal striven for the past two years has been reached this year. There was a hope that we might be able to provide the whole salary of

Miss Coie at Wadi Halfa, Sudan. This has been done. At this writing the final report is not available but we have passed the \$8,600 mark, by some dollars!

If *every* society would give the \$1.00 *per member average*, next year we should be able to assume a definite object in Egypt.—India, Abyssinia, the Sudan, the Freedmen, Mountain work and city work (these last two designated as Home Missions), already share in the Special.

MORE! MORE! MORE!

You enjoy the story of victory. It is much more heartening than a tale of woe. It is also helpful if put into practice. Would you not enjoy a glance at the records of successes as sent in by societies? More! more! more! is the exclamation. One thing is discovered—success is not limited to any one locality, nor is it determined by size, large or small.

Some of the "mores" are here listed:

1. Attendance.
2. Members.
3. Interest in meetings and missions.
4. Taking part in program.
5. Interesting program.
6. Cooperation.
7. Prayer participation.
8. Spiritual enthusiasm.
9. Zeal for missions.
10. Liberality.
11. Thank-Offering.
12. Missionary Offerings.

Now,—by way of remarks.—To really deserve full credit, every member should accept the responsibility that is hers and attend the meetings of her society unless providentially hindered. Faithfulness on the part of members will encourage others to enlist. Likewise interest is thus created. With a really interested group, every effort will be made to have not only an attractive program, but one full of good material well prepared and thoughtfully delivered. It is commonly accepted that participation makes a special impression on those taking part. Studying earnestly the same subjects creates like-mindedness and fosters cooperation by which enduring and happy results are attained.

When prayer receives its proper place and is generally practiced, privately and publicly, individually and collectively, spiritual enthusiasm abounds. Zeal for missions—the “for

others” spirit—is aroused by fellowship with each other and with God and by knowledge gained by intensive study and live presentation of facts.

Do we wonder that a spirit of liberality is developed? Is it strange if the Thank-Offering spirit is increased? Of course such noble ones are more generous in the support of our mission fields.

Did your society furnish some of the above “mores”? If so, are you not rejoiced that you can thus minister to others? On the other hand, if your work has been discouraging only, will you not make a new effort? If you are few or many in number, begin on number one. Practice the whole dozen if you can, conquering one before beginning on another. You may yet have the joy of success if you try hard enough. The promise is to the enduring ones. “To the victors belong the spoils.”

Methods

We are glad to report that more new programs have been received. Again, may we ask that if possible you send two (2) copies so that when need arises we may give a program without expectation of its return (—in case of request outside of the U. S. A. such as our foreign fields or an interested person in England or elsewhere).

Miss Helen Bradfute of Xenia, Ohio, has sent the program of the Y. W. society of 2nd Xenia. Its cover is of decorated paper and leaves are tied in. Although of simple design, yet it holds compact a reminder to every young woman of the church that she has a duty outside of her immediate circle.

Mrs. Lester Andrews, the Young Women’s Secretary of College Springs Presbyterial included a copy of the program of Clarinda, Y. W. M. S. The cover is black with letters of

yellow—hand painted. A special feature of the book is its last page. Here the roll call names are listed. After each name is the name of one of our schools or colleges at home or abroad or the name of a missionary and finally, the Young Women’s Department. Each one is to give an item of interest pertaining to her particular assignment at each meeting. Mrs. J. Will Anderson of Clarinda, Iowa will doubtless be glad to give you any further light.

Mt. Lebanon, Pittsburgh, year book is quite full of interest. Considerable space is required for the mention of the various activities and committees. A new item listed for the first time is Inter-Church Mission Study. Some of the programs are “The Buffalo Convention in Minature,” a playlet, and a pageant. The last two pages give the full disbursements for the year thus no one need be ignorant of

the financial accomplishments. The motto for the year is fine to say,—“First Things First,” and wonderful and most profitable if individually and generally *attained*. Any information desired may be received from Mrs. R. H. Hood, 3242 Wainbell Ave., Dormont, Pittsburgh, Pa.

Miss Sarah S. Laing, 1214 Macon Ave., Swissvale, Pa., has sent a copy of the program of the 2nd Church of Wilkesburg Y. W. M. S. The general topic of study is “Mission Fields of the United Presbyterian Church, Home and Foreign.” The quotations used are all scriptural and each roll call asks for scripture response. Such a method should be productive of wide memory work if a new portion is given by each person monthly. A very special program is “The Twenty-fifth Anniversary,”—of this society of course. The *Womens Missionary Magazine* would appreciate a brief account of the main happenings of the society these past years. May we expect a response? On one page is found all the objects of Y. W. Special and “\$1.00 per member for Y. W. Special” heads the list of pledges. Quite a reminder!

Mrs. C. E. Pearson of Central Falls, R. I. sends a few interesting facts. The Young Women’s Society provided a special fund whereby the *Womens Missionary Magazine* was placed in the homes not having it with the hope that next year these beneficiaries will subscribe for themselves. In this society each member earned her dollar for Y. W. Special and, at a meeting held for the purpose, told *how* she earned it. One of the members asked her friends for rags and sold them to the ragman. Another sifted the ashes, reburning any with heat substance. She declared she saved a dollar’s worth of coal.

Mrs. W. B. McCrory of Ainsworth, Iowa, has sent a short review of what she termed an interesting meeting of her society. The subject was “Abys-

sinia and the Sudan.” Before the day of the meeting, enough skeleton maps of the two countries were provided for all who might come. Station sites were indicated by dots. The members had been notified to acquaint themselves with stations and missionaries, both as to location and spelling. On assembling, each one was to write in the names of stations and names of two or more missionaries for each station. The one getting most correct answers was awarded a “round-faced” Abyssinian”, (round, flat chocolate mint dressed in white crepe paper). The one getting the fewest correct answers received a “brown-faced Sudanese” of the *southern* variety, (round, flat chocolate dressed in *black* crepe paper). She said they had a lot of fun and some of the girls said they learned more about those two fields than by any other method tried.

MEMBERSHIP CONTEST

Three months ago at the suggestion of one of its members, The Evening Missionary Society of the First United Presbyterian Church, Denver, Colorado, undertook a contest for new members. A General Supervisor, and Team Captains for each side were appointed, the losing team to give a party to the winning team and all new members. The names of all present members were placed on slips in a box and the captains drew their teams. This was done at the January meeting of the society and then the contest was on. Enthusiasm ran high and at the February and March meetings the colors of the teams—one side choosing green, the other yellow—were carried out in the decorations at the “Wednesday Church-Night Dinners.” Paraphrased songs, yells and other features were presented by the opposing sides. Members worked hard, early and late, by telephone and personal calls, selling the society to non-members.

The contest was to close and the results announced at the April meeting. A specially prepared "Contest Climax" program, setting forth the seriousness of the venture was given April 18th, to which the members of the other Missionary organizations and the congregation were invited. One hundred and seventy-five were present at the dinner and many others came in for the program.

The devotionals were conducted by the President of the Evening Missionary Society, and the program consisted of numbers by a Ladies' Chorus, vocal and violin solos, short talks by the presiding officer and the Supervisor of the contest, after which the Captains in turn presented their new members. These were given "A Word of Welcome" by the President. The result of the contest was that the Green team had 45 new members and the Yellow team had 28, a total of 73.

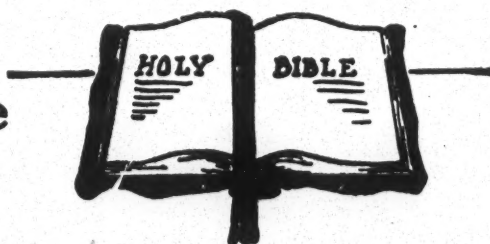
Each team member wore a yellow or green badge of identification and the new members wore a yellow and green ribbon, according to the color under which they came in. The rules of the contest required that only budg-

et subscribing active members or paid associate members were eligible in the finals. As a result all of those received into membership pledged or paid associate dues—which shows that the object of the contest was not wholly to increase the numbers but to arouse the interest of the women of the church in mission work.

It was a great privilege to have on the program as "Guest Speaker", Mrs. David S. Oyler, who talked on her work in the Sudan. Miss Ruth Courter, of the Girls' School in Cairo, Egypt, who was visiting in Denver, was also present and extended greetings from her field. The closing prayer and benediction was given by Dr. R. A. Pollock, pastor of the church. Mrs. Ross Chappell is President of the Evening Missionary Society, Mrs. J. C. Law was General Supervisor of the contest with Mrs. J. M. Miller and Mrs. Andrew I. Campbell, team Captains. Miss Gretta Williams presided over the program.

Note—Miss Gretta Williams, 1202 Lincoln St., Denver, Colorado, furnished the above information.

Bible



Readings

91. Heb. 10:10,14.
92. Psa. 69:20,21.
93. Ex. 12:35,36; Rom. 12:17-21.
94. Rom. 8:31.
95. 1 Cor. 10:1-4.
96. Rom. 6:1-4.
97. Luke 12:50.
98. Rev. 15:2,3.
99. Acts 2:34,35.
100. 1 Cor. 15:26.
101. What is the Christian's song because of death's destruction?
102. Through whom is the conquest obtained?
103. What was manna? Find references.

104. Where did Jesus claim to be "the true bread"?
105. How did Israel show its lack of appreciation of manna?
106. God's Word is our manna. Where commanded to make use of it that we may be "approved"?
107. Of whom is the smitten—not broken—rock a type?
108. What woman eagerly accepted Jesus as "the water of life" and passed on to others her "find"?
109. "If any man thirst," etc.,—where found?
110. Who only shall benefit from the water of life freely offered?

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 304 S. Hiland Ave., Pittsburgh, Pa.

As mentioned in a previous article we have been advertising in the "United Presbyterian" and the "Christian Union Herald" for two consecrated, missionary nurses for the George Memorial Hospital, Addis Ababa, Abyssinia. We have had six requests for application blanks, have sent them all out promptly, but not a single reply has been had from any one. Miss Brooks leaves, as you know, in July, therefore the necessity is great that someone be there by that time to relieve Miss Beatty. Continue praying that the Lord will send at least two nurses of His choosing to the George Memorial Hospital.

A recent letter from Dr. Pollock of the George Memorial Hospital tells of the great need for an X-ray outfit and also for an electric light plant. No surgeon in this country would dream of attempting to set a fracture or any kind of a broken bone without first having an X-ray examination, but they have to do that in the George Memorial Hospital. The electric light plant is also necessary. Just imagine having a modern hospital and carrying lamps and candles around from one room to another, or even having the halls lit up in that way.

You will be pleased to learn that there is not a penny of debt on the hospital or its equipment which has up-to-date cost about \$150,000.00. As you know seventy thousand was given by our lamented friend, Mr. George, but all the rest of the money came from bequests or specials, not a penny of regular missionary contributions has gone into the building or equipment fund. Unite with us in prayer that the Lord will send the money for this very necessary equipment.

I just had a letter from Dr. Reed of Sialkot Hospital, giving us information that Miss Flora Hormel, an

alumna of Columbia Hospital, who has been out in India since 1925, needed to have what was considered a very serious surgical operation. There is a wonderful hospital in Miraj, India, under the auspices of the Presbyterian Church which is considered the finest institution of its kind in India. It is a regular surgical center and people go from all over the country. Dr. Vail is in charge at present. In order to be sure that everything would be all right, Dr. Reed accompanied Miss Hormel, and after the examination Dr. Vail announced that nothing could be done but to promptly operate. Three days afterwards Miss Hormel was able to sit up for a few minutes and has been doing well in every way.

Dr. Reed says, "We are in a special little bungalow built for missionaries who are here for medical treatment. Everyone has been very kind and thoughtful. This is a wonderful place, a sort of a Mayo Clinic for India's people. The equipment for surgical work is as good as in any hospital in America. They perform twenty operations a day. It is an inspiration to see their work and I feel I have some valuable suggestions for our work at Sialkot."

As we have had no later word than April fifth, we know that the Lord is answering our prayers and that Miss Hormel is getting along as well as could be expected.

The health of all our other missionaries in that land is good.

We regret exceedingly to report that a recent letter from Mr. Merriam says there are still some small plots for the land which they had hoped to buy for the site for the Sialkot Memorial Hospital that have not been secured. The owners had a hint from some source that the Mission wanted to buy them and they have

raised the price to such exorbitant rates that the Mission hesitates to go ahead with the purchase. Pray that the way may be made clear and that this much desired site may be obtained without an unreasonable expenditure of funds.

We are having letters written en route from our India missionaries who are on their way home. Some are stopping off to visit the Holy Land and others are coming home through Europe. Quite a party expects to reach New York about May fifteenth. (This article is being written May fourth).

Miss McMillan of the Mary Clokey Porter Girls' Boarding School writes that they will have to buy the additional thirty-six beds required to complete the equipment of the dormitories. They are sure they will all be needed this autumn. They also request permission to buy an easy chair for each of the teachers' rooms and some necessary furniture for the teachers' sitting room. These requests were all granted. Miss McMillan also reports that two brass plates had been purchased and put up, one in English and one in Arabic in the front of the Mary Clokey Porter Girls' Boarding School, setting forth that "This building was erected by the Women's General Missionary Society of the United Presbyterian Church of North America." When we get a good picture of one of these plates we will publish it in the Magazine, so that you can see for yourselves how it looks.

The First Ohio Presbyterial has sent quite a sum of money to our Treasurer, Mrs. Hill, to be forwarded to Miss Aulora McIntyre to purchase an auto for her use. She has been riding a bicycle, but the roads over which she has to travel are very sandy and it is hard work in warm weather to use a bicycle. She expects, with the use of this automobile, to save a great deal of time and be able to take in a larger district for work

for the Bible women. The thanks of every member of the Board are due the good women of First Ohio Presbyterial for sending this gift to their missionary, for you know they are also responsible for Miss McIntyre's salary.

Mrs. Finley, who was ordered home on account of health, and who was a guest in Columbia Hospital for more than four weeks started back last month with her infant boy to rejoin her husband and friends in the far away country. We are glad to report that she made a good recovery.

The time of every member of the Board, at present writing, is taken up with the preparation of annual reports, arranging programs, etc. The Treasurer's report has just been completed and it is a cause of great gratitude to report that for another time the year's work has closed without a deficit. How can we thank the Lord for all His loving kindness to us in making this happy condition of affairs possible?

The salary of only one of the eight new young ladies has been promised. Will the readers of this article make it a matter of prayer that the Lord will send the funds needed for outfit money, travelling expenses, salary, etc., for these eight ambassadors of the Lord Jesus Christ who leave the home land in September. He has never failed us and we are trusting Him for the wonders that He has accomplished for our work in the past.

If the Presbyterials could also contribute more to the Foreign General Department, it would enable us next year to grant some of the very reasonable requests that come from the field. Doors are opening on every hand. They write and tell us about it and our hearts are stirred, but we have not the money. If every member of our Missionary Societies would add ten per cent to her present offering, it would materially aid every department of the work of the W. G. M. S.

Pray that the Holy Spirit may be present in power at our Convention in Buffalo, that the delegates may be taken in safety to and from their homes; and that all who are privileged to attend may feel that they have not only met with each other, but also with the Master in whose name and for whose sake the work is undertaken and the Convention called.

Pray that the missionaries of all our Boards may be taken in safety as they travel the mighty ocean to the home land for rest and recuperation.

Pray for an increased number of tithe payers, increased membership in the Missionary Societies, increased readers of the Magazine, an increased number of family altars, and for a nearer walk with God every day.

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,
904 Publication Bldg., 9th St., Pittsburgh, Pa.

N. B.—For names and prices of Mission Study Books and helps, see the November Magazine, page two hundred and fifty-one.

MISSION STUDY 1928-1929

FOREIGN

"Friends of Africa" (Senior), by Jean Kenyon Mackenzie. Cloth, 75 cents; paper, 50 cents.

How to Use "Friends of Africa", 15 cents. (Ready in August).

Large Outline Map of Africa. For wall use. About 28 by 32 inches. 25 cents.

"Camp Fires on the Congo" (Junior), by Mrs. John M. Springer. Paper only, 50 cents.

How to Use "Camp Fires on the Congo", 15 cents. (Ready in August).

Africa Picture Sheet (new), 25 cents.

There is also a "Picture Map of Africa," similar to the "Picture Map of North America," which many have used this year. We are not carrying this in stock, but will be glad to order for those who desire it. Price, 50 cents.

"Across Africa With Livingstone (Game) 60 cents.

"David and Susi" (Beginners), by Mrs. Lucy W. Peabody. Leatherette, 25 cents.

HOME

"What Next in Home Missions" (Senior), by William P. Shriver, of the Board of National Missions, Presbyterian Church, in the U. S. A. Chapter headings are:

1. Looking Two Ways.
2. Learning to Live Together.
3. Outlook for the Church in Town and Country.
4. The Dominance of the City.
5. Undergirding Democracy.
6. A New Crusade.

Accompanying each copy of "What Next in Home Missions" will be a pamphlet giving information regarding the home mission work of our own denomination.

This book is now ready. Cloth, \$1.00; paper, 60 cents.

Suggestions for Leaders of "What Next

in Home Missions," 15 cents (Ready in August).

"Indian Playmates in Navajo Land" (Juniors). Cloth only, 75 cents.

"Windows Into Alaska" (Beginners). Cloth only, 75 cents.

Leaflets for July Program

Nine Home Mission Stories (Junior)	25c
Historical Sketch, Freedmen	3c
Women's Work in Freedmen's Missions..	2c
Our Work Among Aliens	2c
Work at Simnasho	3c
A Needy Race	3c
Work Among the Mountaineers	3c
Frenchburg, Then and Now	5c
Early Days at Ezel	3c
Medical Work at Frenchburg	2c
Parsonage Work	3c

NEW PAGEANTS

Africa

Kanjundu	25c
Robert and Mary	25c
Ordered South	15c

India

Followers of the Star	35c
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Home

A Wheelbarrow of Life	15c
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Christmas

Santa's Allies	15c
The Night Before Christmas	5c
When the Christmas Star Shone	5c
Children of the Christmas Spirit	15c

SPECIALS

Prayer Cycle, 10 cents each, \$1.00 per doz., \$7.50 per 100.

Facts and Figures of Women's Work, 10 cents.

W. G. M. S. Pins, 50 cents.

Junior Pins, 35 cents.

Picture Map of North America, 60 cents.

Maps—Egypt, India, Sudan and Abyssinia, \$1.00 each, \$2.75 for the set of three maps.

Be sure to visit the Literature Table at Convention and examine all our supplies.

Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Avenue,
South Hills, Pittsburgh, Pa.

TEMPERANCE AND REFORM IN EGYPT

Mrs. F. S. Hoyman, the Temperance and Reform Secretary in Egypt, has sent a very interesting letter from Assiut telling of the great need in Egypt for literature and posters to combat the use of drugs and liquor.

Since \$125.00 was sent to Egypt out of Temperance and Reform funds this year, it will be of interest to read the following extracts from Mrs. Hoyman's letter which shows the excellent use being made of the money:

"We are very grateful for the help that the W. G. M. S. is giving in the temperance work. Our situation here as regards drugs is appalling, and the use of alcoholic drinks is alarming and disappointing, especially in connection with social functions. Tiny school girls say, 'If we sign the pledge it will be like a chain about our necks when we are old enough to attend weddings.' We feel greatly the need of prayer that Egypt may be rescued from those who would destroy her.

The date wine, "Aragi," made from the date palm, is dreadful stuff with a higher alcoholic content than whiskey. A pastor recently told me of thirty-five pledge signers in a town surrounded by thirty thousand palm trees.

Special dangers and problems are the following: the doping of babies with poppy, opium and liquor; the use of "manzoul," or drugged sweets and chocolates; the drinking of so much strong boiled tea that acts like a drug, the people selling their cattle and mortgaging their crops to buy tea; little girls gathering manure, seen using heroin mixture; the common practice of prescribing liquor

for medicine, and the devastation wrought by cocaine; one addict saying that in his town six hundred people including a six year old boy used the drug. This is true both of the educated class and the "fellaheen." All who have Egypt's interests at heart should join in urging speedy action by the League of Nations to prevent the unnecessary manufacture and export of this poison.

Our temperance work is carried on by the distribution of thousands of leaflets, the use of posters and the showing of slides. Seven groups of fifteen to thirty posters are now being shown in as many places in the boys' and girls' schools. The Temperance story, "Haridasi," pictured on 31 slides, has had a lesson for the thousands who have seen it. It is the story of a fine young lawyer who was started on his downfall by the use of brandy prescribed as medicine. This story also appears in a weekly paper in installments.

The church in Egypt is a great help in all reform. May God bless it."

The leaflet, "Marisa" will be of interest in connection with the above letter since it gives not only the need in Egypt but the need in the Sudan which has its peculiar problems, too. Send for this leaflet to the Literature Department. The Secretary would earnestly request the Prayer Groups and the societies to remember in their prayer these requests of Mrs. Hoyman's for Egypt.

All mail for the Secretary during the months of July and August must be addressed to the Literature Department, 904 Publication Building, 209 Ninth St., Pittsburgh, Pa.

OUTLINED PROGRAM**JULY**

Devotional Service. Scripture—Isa. 55:6-13.

HOME MISSIONS

1. The Development of Home Missions in the United States.
2. Step by Step—Historical Sketch of the Home Mission Work of the Women's Board.
3. The Presbyterian Missionary.
4. New Methods for the New Day.

Many of our Missionaries

and

Many of our Readers

have found new life and vigor at

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NEW WILMINGTON, PA.

Elizabeth McLaughry, M. D., Director

Anna B. Watson, M. D., Associate

FREEDMEN'S MISSIONS

*Prairie, Ala.—J. W. E. Wade, Post office address, Prairie, Ala.; shipping point, Catherine Alabama.

*Riceville, Tenn.—Mr. H. W. McKeldin.

*Townsville, Tenn.—Prof. W. E. Williams.

*Arlington, Ala.—Rev. R. P. Williams, Post Office address Annie Maine, Alabama. Shipping point, Arlington, Alabama.

*Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.

*Canton Bend, Ala.—Rev. J. N. Cotton, Camdem, Wilcox County, Ala., R. F. D. 1.

Chase City—Rev. F. W. Wilson, D. D., Chase City, Va.

Henderson—Rev. John A. Cotton, D. D., Henderson, Vance Co., North Carolina.

Knoxville—Rev. J. Kelly Giffen, D. D., Knoxville, Tennessee.

*Miller's Ferry—C. S. Simpson. Post office address Miller's Ferry, Alabama. Shipping point, Camdem, Ala. Mark for Miller's Ferry.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*—Donations of Clothing needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

NOTICE !**THE BOULDER SCHOOL OF MISSIONS**

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Treasurer's Report for April 1 to 16, 1928

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Ch. Ex. and Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Asso. Work			Isalah	Temperance	New World	Mrs. Moore Memorial Fund	Miscellaneous	TOTAL
											Orphan's Home	Home for Ag. People	Columbia Hospital						
Albany	165.00	212.00	98.00	38.00	46.00	26.00	36.00	30.00	25.00	11.00	10.00	6.00	5.00	22.35	23.00	1090.00	2.00		755.35
Allegheny	1196.00	828.00	690.00	236.00	278.00	168.00	671.00	525.00	119.00	125.00				62.00	13.00		10.00		6031.00
Argyle	36.50		148.00	6.00	43.00	4.00	28.00	43.00	5.00	6.95	2.00	2.00	2.00	7.00	5.00				305.45
Arkansas Valley	68.00	598.00	87.00	48.00	43.00	34.00	40.00	94.00	35.00	24.05				12.25	29.00	1.00	14.00		1127.30
Beaver Valley	270.00	79.00	138.00	65.00	165.00	53.00	68.00	80.00	62.00	25.00	1.00		1.00	22.00	29.00	85.00	11.00		1154.00
Big Spring	50.00	101.21	59.00	28.00	57.00	10.00	35.00	32.00	17.00	7.00	3.00	1.00	1.00	7.00	12.00				420.21
Boston	198.00		102.00	39.00	49.00	14.00	41.00	60.00	28.00	18.90				41.00	27.00	7.00	4.00		628.90
Butler	394.00	108.00	357.00	167.00	214.00	161.50	176.00	200.00	147.00	49.30	80.00	58.00	49.00	48.00	83.50	17.00	21.00		2300.30
Caledonia	127.00	327.00	126.00	75.00	71.00	77.00	77.00	197.00	62.00	25.00	30.00	24.00	15.00	23.00	39.00	3.00	10.00		1282.00
Cedar Rapids	103.00	415.00	57.00	48.00	46.00	19.00	38.00	101.00	32.00	20.00	13.00			12.00	10.00		3.00		917.00
Chartiers	390.00	1603.00	668.00	242.00	290.00	110.00	199.00	280.00	154.00	67.50	77.00	38.00		43.00	103.00	1.00	9.00		4310.50
Chicago	182.00		146.00	52.00	95.00	82.00	28.00	74.00	64.00	22.60	50.00	49.00	46.00	32.67	36.00	2.00	20.00		961.27
Cleveland	706.00		465.00	146.00	143.00	102.00	208.00	317.00	154.00	75.00	64.00			58.00	62.00	6.00	9.00		2715.00
College Springs	82.00	200.00	40.00	32.00	32.00	15.00	6.00	23.00	18.00	17.80	7.50			12.00	17.00		8.00		452.30
Colorado	109.00	159.00	81.00	59.00	57.00	32.00	51.00	113.00	54.00	23.00	1.00	1.00		23.00	22.00		4.00		790.00
Concordia	21.00	17.00	18.00	7.00	7.00	14.00	6.00		2.00	1.00				6.00	2.00		2.00		98.00
Conemaugh	64.00	223.00	77.00	28.00	45.00	14.00	25.00	100.00	26.00	25.30	19.00	22.00	24.00	19.25	21.00		12.00		744.55
Delaware	111.00	250.54	160.00	56.00	67.00	20.00	83.00	69.00	27.00	22.70	7.00	5.00		15.00	27.00		6.00		931.24
Des Moines	52.00	197.00	43.00	26.00	38.00	11.00	12.00	34.00	32.00	26.00	1.00	1.00		7.00	13.00		8.00		502.00
Detroit	246.00	13.00	159.00	68.00	86.00	51.00		57.00	39.00	16.30	14.00	26.00	16.00	12.00	30.00		28.00		861.30
Frankfort	44.00	169.30	35.00	12.00	10.00				2.00	4.50				4.50					261.30
Hudson	39.00	40.00	28.00	16.00	16.00	5.00			15.00		3.00	5.00	5.00	3.00	3.00		3.00		181.00
Idaho	30.00	43.00	25.00	9.00	10.00	5.00	5.00	12.00	8.00	2.00	4.00			9.00	1.00				163.00
Illinois Southern	53.00	662.00	54.00	51.00	67.00	34.00	33.00	92.00	47.00	27.65	15.00	12.00		14.00	32.00		1.00		1203.65
Indiana	17.00	229.00	46.00	22.00	17.00	20.00	20.00	42.00	18.00	17.40	4.00	2.00		7.00	18.00	2.00	6.00		489.40
Indiana Northern	18.00	4.50	10.00	1.00	1.00	4.00			3.00	2.50			4.00	10.25	2.00		1.00		61.25
Kansas City	157.00	421.00	86.00	24.00	42.00	22.00	54.00	59.00	27.00	27.40	14.00	18.00	15.00	9.00	14.00		2.00		991.40
Kearney	237.85	78.00	111.00	35.00	36.00	17.00	14.00	10.00	31.00	23.16	2.00	3.00	2.00	8.00	20.00		2.00		630.01
Keokuk	303.00	201.00	184.00	80.00	122.00	53.00	65.00	154.00	81.00	25.80	64.00	9.00	6.00	27.00	28.00	1.00	12.00		1413.80
Kiskiminetas	262.60	522.00	306.00	132.00	192.00	56.00	126.00	249.00	115.00	41.20	33.00	19.00	8.00	25.00	58.00	4.00	14.00		2162.80
Los Angeles	379.00	400.00	244.00	74.00	70.00	59.00	53.00	145.00	74.00	31.25				21.00	50.00		12.00		1612.35
Mansfield	105.00	200.00	111.00	50.00	66.00	18.00	39.00	51.00	22.00	18.25	6.00	9.00	13.00	15.60	13.00		5.00		741.85
Mercer	233.00		134.00	106.00	124.00	32.00	86.00	63.00	46.00	27.00	26.00	23.00	17.00	26.00	33.00		12.00		988.00
Monmouth	97.00	237.00	162.00	49.00	64.00	19.00	85.00	104.00	28.00	20.00	1.00	1.00	1.00	17.25	16.00		4.00		905.25
Monongahela	1834.00	110.00	1451.00	263.00	363.00	374.00	567.00	865.00	416.00					25.00	162.00		5.00		6435.00
Muskingum	110.00	400.00	162.00	71.00	79.00	52.00	63.00	169.00	77.00	41.00	28.00	17.00	11.00	45.00	48.00		26.00		1399.00
New York	5.00		5.00	2.00	2.50					2.00				1.00					17.50
Ohio First	130.00	353.00	187.00	62.00	85.00	59.00	50.00	113.00	78.00	16.05	9.00	3.00	1.00	19.00	38.00		9.00		1212.05
Oklahoma	72.00	30.00	50.00	23.00	14.00	9.00	6.00	25.00	12.00	11.00	5.00	10.00	5.00	20.00	12.00	4.00	17.00		325.00
Omaha	24.00	6.00	22.00	16.00	20.00	11.00	16.00	25.00	14.00	5.10				6.00	8.00				173.10
Oregon	110.00	207.09	51.00	32.00	55.00	40.00	5.00		35.00	4.00	3.00			28.00	12.00		1.00		583.09
Pawnee	40.00	214.75	47.00	19.00	14.00	16.00	8.00	29.50	15.00	13.70				8.00	15.00		134.00		439.95
Philadelphia		30.00					2.00												
Puget Sound	265.00	245.00	137.00	74.00	70.00	44.00	30.00	77.00	46.00	17.00	9.00	9.00	9.00	13.00	19.00		3.00		1067.00
Rock Island	94.00	400.00	104.00	52.00	45.00	13.00	28.00	89.00	38.00	14.00	6.00	5.00	5.00	15.00	19.00		1.00		928.00
San Francisco	65.00	315.00	68.00	36.00	43.00	22.00	21.00	32.00	26.00	11.75	1.00			18.00	11.00		1.00		670.78

(Sidney) Ohio N. W.	73.00	487.00	59.00	29.00	38.00	20.00	33.50	16.00	22.00	17.55	8.00	7.00	7.00	15.00	20.00	2.00	3.00	857.05
Spokane	49.00	88.00	30.00	19.00	28.00	9.00	6.00	36.00	18.00	3.00	4.00	3.00	3.00	11.00	7.00			314.00
Steubenville	1026.80	444.50	152.00	49.00	89.00	43.00	32.00	135.75	20.00	16.35	16.00	15.00	10.00	31.65	28.00	2.00	4.00	2115.05
Tennessee	33.00		33.00	18.00	37.00	6.00	17.00	2.00	13.00	1.75	4.00	4.00	4.00	11.00	6.00			189.75
Texas	8.50	7.25	12.00	6.00	6.00	3.00	10.50		6.00	2.00			3.00	9.00	8.00		3.00	87.25
Uncompahgre	15.00			6.00											2.00			37.00
Vermont	45.00		50.00	20.00	25.00					70				7.60				148.30
Westmoreland	244.00	1002.00	429.00	124.00	136.00	161.00	172.00	307.00	177.00	27.00				33.00	32.00			2844.00
Wheeling	131.00	376.00	175.00	64.00	77.00	54.00	25.00	52.00	95.00	32.00	15.00	5.00		30.00	24.00	1.00	6.00	1167.00
Wisconsin	92.00		95.00	37.00	52.00	19.00	53.00	45.00	30.00	8.00	1.00	4.00		8.00	20.00		8.00	478.00
Xenia	288.00	46.00	196.00	83.00	121.00	42.00	31.00	125.00	57.00	9.80	11.00	3.00		10.00	24.00	1.00	29.00	1079.80
1st Los Angeles Cong.		74.00																74.00
Roch't'r, N. Y. Cong. & S.S.		66.70																66.70
Stronghurst Cong.		295.25																295.25
W. End Presbyterian Ch.		300.00																300.00
Dr. & Mrs. W.P. Wiegert		800.00																800.00
Donora W. B. C.		100.00																100.00
Camden Academy						75.00												75.00
Townsville Mission						35.00												35.00
Parsonage Repayments							2782.27											2782.27
Returned on Loans																		
Est. of Sue G. Crabbe																		375.00
Annuities																		500.00
Investment Income																		6700.00
Refunds																		1600.14
Individuals, Classes, etc.																		40.50
TOTAL	11472.08	15075.09	8773.00	3235.00	4238.00	5102.77	3584.00	5553.25	2819.00	1134.39	671.50	422.00	358.00	1071.37	1375.50	1229.00	507.00	9175.14
																		75796.09

Mrs. J. B. Hill, Treas., 1531 Denniston Ave., Pittsburgh, Pa.

PARSONAGE PAYMENTS

March 26, 1928 to April 12, 1928

Harmarville, Pa.	\$ 45.00
Indiana Harbor, Ind.	105.94
Savannah, Ohio	58.00
First Akron, Ohio	74.50
Tulsa, Okla.	82.40
Florence Av., Los Angeles, Cal.	112.18
Lakewood, Ohio	282.50
South Omaha, Nebr.	183.00
Brownlee Woods, Youngstown, Ohio	154.66
Ingleside Community, San Francisco, Cal.	39.96
Oneonta, N. Y.	200.00
Beaumont, Cal.	98.88
Woodlawn, Pa.	101.04
Granger, Wash.	47.10
Leetsdale, Pa.	154.67
Ingleside Community, San Francisco, Cal.	39.96
North Hill, Akron, Ohio	154.66
Grinnell, Iowa	69.38
Kenton, Ohio	75.38
DeWitt, Iowa	33.00
Interest on Bank Deposit	9.32
Muscle Shoal, Ala. Freedmen Board	117.71
Knoxville, Pa.	70.63
Ingram, Pa.	277.50
Second Spokane, Wash.	200.00
TOTAL	\$2782.27

MISCELLANEOUS GIFTS

April 1 to April 16, 1928

Women's Bible Class, Sewickley ..	\$ 50.00
King's Daughter's Class, Fowler ..	6.50
Mrs. J. L. Henderson and Lloyd Linn	50.00
Camden Congregation	20.00
Long Beach Congregation	50.38
A friend	10.00
TOTAL	\$186.83

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

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Rev. and Mrs. D. E. Alter, Abbottabad, N. W. F. P.
Rev. and Mrs. E. E. Beattie, Zafarwal
Mrs. A. B. Caldwell, Jhelum
Rev. and Mrs. J. G. Campbell, Pasrur
Rev. and Mrs. E. V. Clements, Badomali
Rev. and Mrs. J. H. Colvin, Gujranwala
Rev. and Mrs. Osborne Crowe, Sialkot
Rev. and Mrs. J. B. Cummings, Rawalpindi
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Rev. and Mrs. S. C. Picken, Sangla Hill
Dr. and Mrs. E. L. Porter, Rawalpindi
Miss Gwyneth Porter, Taxila
Rev. and Mrs. W. H. Ross, Sheikhupura
Rev. T. L. Scott, D. D., Gujranwala
Prof. and Mrs. C. A. Stewart, Rawalpindi
Rev. and Mrs. H. J. Stewart, Gujranwala
Rev. and Mrs. J. H. Stewart, Pathankot
Dr. and Mrs. R. R. Stewart, Rawalpindi
Rev. and Mrs. Wm. Sutherland, Campbellpur
Mr. and Mrs. F. A. Whitfield, Gujranwala

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Rev. and Mrs. R. E. Ayers, 1354 Fair Ave., Columbus, Ohio
Dr. J. S. Barr, New Wilmington, Pa.
Dr. and Mrs. M. M. Brown, New Concord, Ohio
Dr. and Mrs. H. C. Chambers, 1505 Race St., Philadelphia, Pa.
Rev. and Mrs. E. E. Campbell, 7115 Carnegie Ave., Cleveland, Ohio
Dr. and Mrs. A. J. Jongewaard, 3901 N. 7th Street, Des Moines, Ia.
Rev. and Mrs. W. D. Mercer, 1503 Dormont Ave., S. Hills, P. O. Pittsburgh, Pa.
Rev. and Mrs. J. A. McArthur, R. R., Winslow, Wash.
Rev. and Mrs. Robert Maxwell, Box 333, New Wilmington, Pa.
Rev. and Mrs. H. M. Milne, 833 E. 2nd Ave., Monmouth, Ill.
Mrs. H. S. Nesbitt, New Concord, Ohio

EGYPT

Rev. and Mrs. S. I. Acheson, Beni Suef
Dr. and Mrs. J. R. Alexander, Cairo
Rev. and Mrs. Ewing M. Baily, Cairo
Mr. and Mrs. C. S. Bell, Tanta
Dr. and Mrs. R. W. Caldwell, Alexandria
Rev. and Mrs. E. E. Elder, Cairo
Rev. and Mrs. W. T. Fairman, Cairo
Dr. and Mrs. Horace K. Giffen, Tanta
after March 1, 1928
Rev. and Mrs. W. D. Gillespie, Luxor
Rev. and Mrs. W. P. Gilmore, Alexandria
Dr. and Mrs. A. F. Grant, Tanta
Rev. and Mrs. F. D. Henderson, Assiut
Dr. and Mrs. L. M. Henry, Cairo
Dr. and Mrs. W. W. Hickman, Assiut
Mr. and Mrs. F. S. Howman, Assiut
Dr. and Mrs. H. S. Hutchison, Tanta
Rev. and Mrs. E. R. Jamison, Benha
Rev. and Mrs. W. B. Jamison, Tanta
Rev. and Mrs. J. C. Lorimer, Tanta

Dr. and Mrs. F. C. McClanahan, Assiut
Dr. and Mrs. N. D. McClanahan, Assiut
Rev. and Mrs. H. A. McGeoch, Zagazig
Rev. and Mrs. R. T. McLaughlin, Heliopolis, Cairo
Dr. and Mrs. C. A. Owen, Assiut
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Dr. and Mrs. H. E. Phillips, Cairo
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Rev. and Mrs. W. H. Reed, Minia
Rev. and Mrs. R. C. Shaul, Faiyum
Dr. and Mrs. C. P. Russell, Assiut
Rev. and Mrs. W. J. Skellie, Alexandria
Rev. and Mrs. A. A. Thompson, Assiut
Rev. and Mrs. F. S. Thompson, Assiut
Mrs. Andrew Watson, Cairo
Dr. and Mrs. N. B. Whitcomb, Assiut
Rev. and Mrs. S. A. Work, Luxor
Dr. and Mrs. S. M. Zwemer, Cairo

ON FURLOUGH

Rev. and Mrs. J. W. Acheson, R. D. 1, Box 107, McKees Rocks, Pa.
Rev. and Mrs. C. C. Adams, New Wilmington, Pa.
Rev. and Mrs. J. M. Baird, 3810 10th St., Des Moines, Iowa
Dr. and Mrs. H. J. S. Buchanan, 5442 Jackson St. E. E. Pittsburgh, Pa.
Rev. and Mrs. L. A. Gordon, 5442 Jackson St., E. E. Pittsburgh, Pa.
Rev. and Mrs. Dalton Galloway, Reinbeck, Iowa
Rev. and Mrs. E. E. Grice, Mulberry, Ind.
Dr. S. G. Hart, New Wilmington, Pa.
Dr. and Mrs. W. T. Moore, New Concord, O.
Prof. and Mrs. M. C. McFeeters, New Concord, O.
Mrs. and Mrs. W. W. Nolin, 3445 California Ave., Seattle, Wash.
Dr. and Mrs. M. S. Roy, New Concord, Ohio
Rev. and Mrs. R. R. Scott, 272 N. Franklin St., Washington, Pa.
Rev. and Mrs. R. W. Walker, Sterling, Kansas

SUDAN

Rev. and Mrs. W. J. Adair, Nasser, Sobat River
Rev. and Mrs. J. L. Anderson, Khartoum
Rev. and Mrs. Leander Finley, Khartoum, The Sudan
Dr. and Mrs. H. L. Finley, Assiut
Mr. and Mrs. H. D. Finley, Khartoum
Mr. and Mrs. H. B. Gephardt, Doleib Hill via Malakal
Dr. and Mrs. J. Kelly Giffen, Khartoum
Rev. and Mrs. J. A. Heasty, Doleib Hill via Malakal
Rev. H. H. McClellan, Khartoum
Dr. and Mrs. J. S. Maxwell, Nasser, Sobat River
Rev. and Mrs. R. F. Shields, Khartoum, The Sudan
Dr. G. A. Sowash, Omdurman

ON FURLOUGH

Rev. and Mrs. R. L. Edie, 1505 Race St., Philadelphia, Pa.
Mr. and Mrs. J. P. McKnight, R. R. 3, Volant, Pa.
Dr. and Mrs. D. S. Oyler, Sterling, Kansas
Rev. G. P. Reed, Houston, Pa.
Rev. and Mrs. P. J. Smith, Marquette, Nebr.
Mrs. G. A. Sowash, New Wilmington, Pa.

ABYSSINIA

Dr. and Mrs. V. F. Dougherty, Gorel via Addis Ababa
Mr. and Mrs. D. C. Henry, Sayo, via Addis Ababa
Rev. C. F. Kenneweg, Sayo
Dr. and Mrs. A. W. Pollock, Addis Ababa
Mr. and Mrs. F. L. Russell, Addis Ababa
Dr. and Mrs. Stuart Bergsma, Addis Ababa
Rev. and Mrs. R. M. Wilson, Gorel via Addis Ababa

ON FURLOUGH

Rev. and Mrs. B. B. Buchanan, 217 S 2nd St., Monmouth, Ill.
Mr. and Mrs. P. R. West, 2807 29th St., San Diego, Calif.

A Little Time Apart

THE ONE TALENT WOMAN

How easy it is to imagine what great things we could do for the Kingdom if only we were clever or rich or people of leisure. We think of the opportunities of those who are able to give large sums; of those who are officers in our missionary organizations or who appear on programs, and we expect them to be faithful—"Diligent in business, fervent in spirit, and serving the Lord," and it is easy to excuse ourselves for lack of cooperation by our lack of talent.

But the one talent woman is needed by the Master quite as much as the ten talent woman.

There is much comfort in the quaint and homely saying: "The Lord must have had a special liking for the common people; for He made so many of them!"

One of the greatest blessings in a missionary society is the woman who can pray. The whole missionary enterprise depends on prayer. "Ye that are the Lord's remembrancers, take ye no rest, and give Him no rest, till He establish and till He make Jerusalem a praise in the earth," Isa. 62:6,7 R. V.

The Lord's remembrancers! Have you and I a right to that title at all? Yet here is something all can do; day after day and year after year. Rich or poor, cultured or unlearned we can pray. Even the humblest of us can send petitions heavenward while hands are busy with the daily task.

We can be faithful in attending the meetings. Lydia, seller of purple, was at a meeting held by Paul when her heart was opened by the Lord and she offered her home to the missionaries.

Priscilla is commended as a "helper in Christ Jesus", and Phebe had the honorable title of a "servant of the church."

A minister once dreamed that he saw rows of beautiful crowns studded with precious jewels. "Is that big one for me?" said he, remembering that there had been many conversions in his church. "No! not for you", the angel said. "That big one is for the poor old deaf man, who used to sit by your pulpit stairs, and plead with God for souls while you preached." Great is the reward of those who are faithful in that which is least.

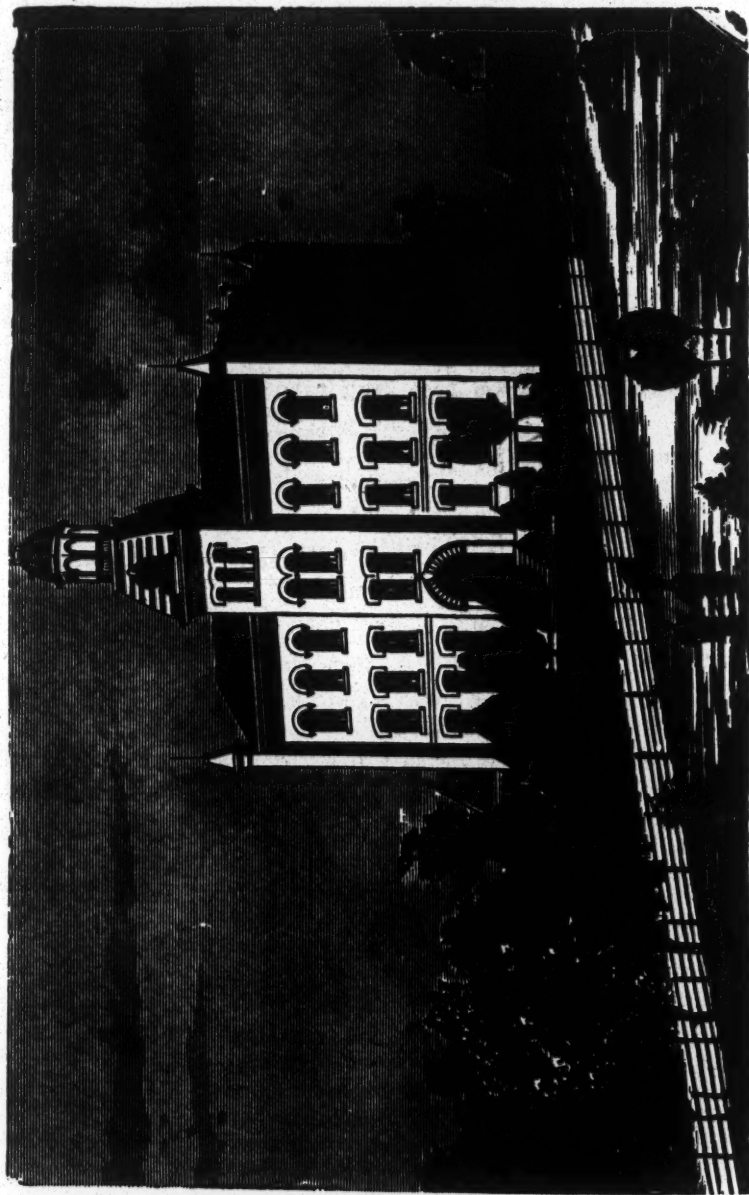
STIR ME, O LORD

Stir me, oh! stir me, I care not how.
But stir my heart in passion for the world!
Stir me to give, to go—but most to pray:
Stir, till the blood red banner be unfurled
O'er lands that still in deepest darkness lie,
O'er deserts where no cross is lifted high.

Stir me, oh! stir me, Lord. Thy heart was stirred
By love's intensest fire, till thou didst give
Thine only Son, thy best beloved One,
Even to the dreadful cross, that I might live;
Stir me to give myself so back to thee,
That thou canst give thyself again through me.

—Selected

—Mrs. C. C. Kyle,
Cedarville, Ohio.



First College Building. Knoxville, Tenn. Dedicated in 1876. Burned in 1894.